

THE  
CHRISTIAN  
REMEMBRANCER.

NOVEMBER, 1830.

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REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *A Charge delivered to the Clergy of his Diocese by CHARLES JAMES, LORD BISHOP OF LONDON, at his Primary Visitation, in July, 1830.* London: Fellowes, and Rivingtons. 1830. 4to. pp. 38.
2. *A Sermon preached in the Cathedral Church of St. Paul, on Monday, July 5, 1830, at the Primary Visitation of Charles James, Lord Bishop of London. By the Rev. GEORGE DAVYS, M.A. Rector of Allhallows, London Wall, and Domestic Chaplain to her Royal Highness the Duchess of Kent. Published by command of the Lord Bishop.* London: Rivingtons. 1830. 8vo. pp. 16.
3. *A Sermon preached in the Cathedral Church of St. Paul, on Tuesday, July 6, 1830, at the Primary Visitation of Charles James, Lord Bishop of London. By the Rev. CHARLES WEBB LE BAS, M.A. Rector of St. Paul's, Shadwell, and late Fellow of Trinity College, Cambridge. Published by command of the Lord Bishop.* London: Rivingtons. 1830. 8vo. pp. 22.
4. *A Sermon preached in the Cathedral Church of St. Paul, at the Primary Visitation of the Lord Bishop of London, on Wednesday, July 7, 1830. By JAMES ENDELL TYLER, B.D. Rector of St. Giles' in the Fields, Chaplain to the Lord Bishop of Llandaff, and late Fellow of Oriel College. Published at the desire of the Bishop of London, and of the Clergy.* London: Rivingtons. 1830. 4to. pp. 19.

THE proceedings of a Primary Episcopal Visitation can never be devoid of interest; and every visitation of the diocese of London is calculated to attract the general attention of the united Church, from the influence, intelligence, and extent of the jurisdiction subjected to that see. A primary visitation, therefore, of that diocese, is an event of no inconsiderable moment, and its importance is not slightly enhanced by the present critical situation of the Church. The duties

of the Clergy are, at all times, so vastly above human sufficiency, that they will not readily admit of augmentation; but, at the present crisis, a new necessity appears to be laid upon them; they are now required to be earnest, not only for their private flocks, but for the entire Church of which they are members; like the builders of the holy city, when "every one with one of his hands wrought in the work, and with the other hand held a weapon."\* Apathy and indolence in this respect, at no time excusable, are now treasonable and fatal. Churchmen, therefore, are naturally anxious to listen to the solemn and deliberate exhortations of those whose station, learning, fidelity and judgment are approved in the Church; and will eagerly inquire what, in our present ecclesiastical exigencies, have been the results of a primary visitation of the most influential diocese in the empire, by a Prelate, of whose piety, talent and energy, the English Church is justly proud. On our Prelates, on our Clergy, are the eyes of all parties riveted; the faithful regard them with a Christian and constitutional jealousy; the foe is eager to seduce the weak, to calumniate the firm, and to improve the first indications of indiscretion, vacillation, or treachery. We would know, not only with what trusty seriousness our Bishops exhort the armies of the living God to "quit themselves like men," and "be strong," but we would learn too how the call is received and responded; we would know, from the Clergy themselves, how sensibly they estimate the perils of their warfare, and the necessity of an unyielding courage; we would hear them exhorting each other to the conflict, and publicly avowing their sentiments and resolutions, lest, in times so perilous and so replete with mutual distrust, silence should be mistaken for defection.

With these views, we feel assured that we shall gratify our readers if we attempt a compendious view of the works whose titles appear at the head of this article. They are the authentic documents, from which alone can be collected the character of the important event which they record. In some respects we confess ourselves disappointed with their contents; and our readers will probably partake this feeling, when they learn that in these authoritative writings, though by no means silent on the perils of our Church, no mention appears of her anomalous posture, as deprived of her convocation, and exposed to the "collective wisdom" of papists and dissenters. The Popish bill is indeed once alluded to in the Charge, but very slightly; nor is any sufficient or plausible system of operation indicated, from the adoption of which protection may be expected. The difficulty of devising any feasible scheme of the kind, we fear, is

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\* Nehem. iv. 17.

great; we should infer it from the silence of these records, but we are very far from believing it impossible; and we readily allow that the piety, diligence and union, recommended by the Prelate and his preachers, are indispensable, primary, and most invaluable means to that desirable end.

But we proceed to an analysis of the works before us. The Charge opens with an acknowledgment of the great difficulties and labours of the office to which the author is called. His Lordship then proceeds to take a prospect of our ecclesiastical and religious expectations:

It can scarcely be necessary for me to remind you, that I have been called to that station at a season of no ordinary difficulty, whether we regard the interests of the Christian Church at large, or the welfare of that branch of it which is planted in this kingdom. The signs of the times are surely such, as to indicate, to him who attentively observes the movements of God's providence, the approach, if not the arrival, of a period pregnant with important consequences to the cause of religion.

With respect to ourselves, the repeal of those laws, which were long considered to be indispensable to the safety of the Established Church, if it be no just cause of alarm, at least places us in a new position, compels us, for the future, to depend more entirely upon our internal resources, and will be a test of their sufficiency. Let us not, however, suppose, that the concessions which have been made to the Roman Catholics will diminish the activity, or weaken the influence of those, who are continually on the watch for opportunities of enlarging the boundaries of their Church, and who seek to infuse into the minds of the people a doubt as to the validity of our ministerial commission.

In the great body of Protestant Dissenters, who hold, in common with ourselves, the fundamental doctrines of the Gospel, I perceive no symptoms of increased hostility to the Established Church. On the contrary, indications, I think, may be discerned, of a mitigated dislike, a more candid interpretation of our ministerial labours, and a readier disposition to cooperate with us in the promotion of those objects, which do not immediately involve the question of our religious differences.—Pp. 7, 8.

And the following Note is subjoined:

Sometimes even in cases where those differences appear to be involved. I am bound to notice the liberality with which some opulent Dissenters have contributed to the erection of churches and chapels. In my own diocese I would specify the instance of Plaistow Chapel, in the parish of West Ham.—P. 8.

The truth of the Bishop's remarks respecting the Romanists is confirmed by so many evidences that we should not have space to notice them, even were they unknown (as, we are persuaded, is not the case) to our readers. The Dublin vestries, and the erection of a splendid Jesuitical College in the neighbourhood of Bath, are among the fruits of last year's exertions. With regard to the dissenters, we, reluctantly, but most decidedly, differ from our respected Diocesan. Many of the orthodox dissenters, indeed, are mild, inoffensive, benevolent Christians; in error, as we cannot but believe, since they contribute to the breach of Christian unity, without the only sufficient cause, a doubt of their salvability in the national Church; yet, who believe the motives of their secession competent, and regard with Christian

charity and affection the persons of those whose opinions they disallow. But these, we fear, are not the majority, even of the orthodox dissenters; unless we should include, against their own protestation, the Wesleyan Methodists, in the ranks of dissent, which we have no authority to do. The spleen of a Conder or a Hanbury yields not in bitterness of venom to that of a Towgood. The attempt on the part of the dissenters (orthodox as well as others) to force Lord John Russell into parliament in order to advocate their "claims;" a tolerably intelligible description of the same "claims," reiterated in the unguarded hilarity of tavern dinners, or in the wanton exultation of conscious or supposed superiority; the cry of "perfect civil and religious liberty" from men who are suffering no restriction of either; all these are evident signs of a hostility, irreconcilable and deadly as that of popery itself, to the Church certainly, if not to the civil constitution of the united kingdom. If the Bishop of London ever condescends to read "*the World*," the great organ of dissenting opinions, he will see his own office, authority, and scriptural rights as disgustingly lampooned, as grossly misrepresented, and as basely traduced by some of these very dissenters, as by the most shameless infidel. As to the "liberality" to which his Lordship adverts, we will not disguise that we are weary of the very word. We know but one instance in which a dissenter could, with consistency or respect of conscience, contribute to the objects of the Church: when instruction in his own principles, or worship in his own communion is not to be had, he may without compromise of judgment or duty, contribute to procure for his neighbours either of these in a communion differing unessentially from his own, since any Christianity is preferable to none. But this case is, from its nature, rare. A dissenting meeting of any or no denomination is soon run up, and speedily filled; and when dissenters contribute to Church objects, it is generally done in that miserable spirit of latitudinarianism which makes it "liberal" to support all communions but our own (if we are illiberal enough to have one); a spirit which expects as much as it gives; and where it fulfils not its expectation, is prepared to throw on the consistent and intelligent Christian, the imputation of illiberality and bigotry. The cause of dissenters has doubtless gained more than it has lost at Plaistow Chapel. Dissenters, of course, will be forward to magnify the "liberality" which has not eluded honourable notice by one of the first Bishops of the English Church; and comparisons will be instituted injurious to consistent Churchmen (and, through them, to the Church herself), because, with every kindly and affectionate feeling to the persons of the dissenters, they cannot conscientiously assist in the extension of opinions or practices which they sincerely deem erroneous and schismatical.



On this subject we are better pleased with the observations of Mr. Tyler :

The spirit of modern liberality (falsely so called) which would sacrifice the most sacred of our institutions on the plea of expediency, and of pressing national emergence, is a leaven rapidly infecting a large mass. Our ears have heard, and with sorrow of heart, that should we now plead the soundness of our doctrines, the purity of our worship, the primitive scriptural character of our Liturgy, the loyalty, and moral goodness, and Christian charity to be found among us, fostered and spread by the principles we profess, many of our countrymen, like Gallio, would "care for none of these things" as a reason for protecting our Church from spoliation and wrong; or they would bid us take our doctrines and discipline, as free merchandize, into the open market of the world, and tender them in competition with the thousand vendors of infidelity, and fanaticism, and superstition, who envy our privileges, and would rejoice in our overthrow. The prospect, humanly speaking, is awfully perilous. God grant these forebodings may be more gloomy than the reality will justify!—P. 11.

From the dissenters the Bishop passes to the infidels, and thence to "the almost universal diffusion of elementary knowledge," and suggests the importance of making this boasted characteristic an auxiliary in the ministerial task. The parochial limitation of pastoral duty is next adverted to; and the subject of residence discussed at some length. In treating of the public functions of the Minister, the Bishop observes :

With respect to the weekly prayers on Wednesdays and Fridays, I would not willingly, in any case, sanction their discontinuance, thinly as they are now attended : but it may be doubted, whether it might not in some cases be worth trying the experiment of substituting for them early prayers, or matins, which some classes of tradesmen, mechanics, and servants might attend, before they commence the business of the day. This practice, which was once general, is still retained in some of our cathedral churches, where those early services are attended by a considerable number of persons. For my own part, I should be glad to see the experiment tried, not on Wednesdays and Fridays only, (upon which days the Litany might still be used at eleven o'clock), but on every day except Sunday, agreeably to the practice of the early Church, and of our own, in its better ages.—P. 21.

In this we cordially concur. It is painful that a member of our apostolic Church should ever experience in a Romish country a regretful comparison of any point of Protestant worship with the practices of a corrupt communion; yet who can behold, unaffected by such a feeling, the simple artizan and labourer, not unaccompanied by the implements of their craft, thronging at the matin bell to sanctify by public devotion the secularities of the day, and returning at evening to seek pardon for past errors, and protection from nocturnal dangers? It is true this is often done with superstitious rites and through false mediators; yet these times were observed by the ancient Church; and it would be only in the spirit of our ecclesiastical system to revert, in large towns at least, to this edifying and holy discipline.

## On visiting societies the Bishop speaks thus :

The vastness of the field which demands their exertions, and their own insufficiency to meet that demand according to the promptings of their conscience, and the impulse of a truly Christian charity, are matters which lie heavily upon the mind of many faithful zealous clergymen. In the discharge of those duties which, in a populous parish, far exceed the physical abilities of the strongest and the most devoted minister, great assistance may be derived from parochial visiting associations, acting in subordination to the Clergy. By kind, yet not intrusive inquiry into the wants, both temporal and spiritual of the poor ; by well-timed aid ; by encouragement and counsel ; by exhortations to the duty of reading the Scriptures, of public worship, of sanctifying the Lord's Day, of regulating the behaviour of their children ; by directing them, in cases of sickness, or of ignorance, or of troubled conscience, to their appointed pastor, such an association may work incalculable good, and become powerfully, though indirectly instrumental in preaching the Gospel to the poor. But it is incumbent on me to caution the parochial Clergy against relinquishing the superintendence and direction of these auxiliary labourers ; and against delegating to them their own peculiar functions and duties, as the commissioned interpreters of scripture, as the Lord's remembrancers for his people, and as the appointed guides of their devotion. There is a special promise of blessing annexed to ministerial service ; and the sense of that speciality ought not to be effaced from the minds of our flocks, by the permitted intrusion of laymen, however pious and zealous, into that which belongs to our own peculiar office. If this be not attended to, you must expect that tares will spring up in the wheat, and that your visiting societies will become so many nurseries of schism.—Pp. 21, 22.

We transcribe the above temperate and well-timed observations, in the hope that they will be useful beyond the limits of the diocese for which they were especially designed. There can be little doubt that the visiting societies were originally intended as "nurseries of schism;" the regulation which enjoins them to act, notwithstanding the disapprobation of the parochial minister, is proof undeniable of the fact. It may be collected, with scarcely inferior certainty, from the aspect of the times, that had the scheme originated with the metropolitan Clergy, who would, of course, have made it consistent with ecclesiastical regulations, it would have found few supporters. It would often be the wisdom of the Church largely to accede to religious schemes, not always wholly unobjectionable, with a view to give them a salutary direction. Had the Clergy resolutely supported the Bible Society at first, it is probable from the good which they actually achieved, that their influence would have rendered that society all it professes to be. A visiting society on the plan of that in the metropolis, undertaken in Bristol, was immediately countenanced by the Bishop and Clergy of that city, and has become a valuable vehicle of every species of Christian charity.

The Bishop proceeds to reprobate in strong but merited language, the worse than absurd practices of *domestic public Baptism and churching* ; ideas which it is impossible to express without a contradiction in terms. We have not space to follow him through the subject

of licences, the momentous topic of popular religious education, particularly catechising, (on which the Bishop strenuously insists,) and Confirmation. On the qualifications for ordination, and the necessity of a learned Clergy, especially in an age of great intellectual pretensions, our Right Reverend author dwells at considerable length; nor are we disposed to ascribe to the prejudices of so eminent a scholar that he has declared his intention of making Latin composition a *sine quâ non* for ordination. That language is so closely interwoven with that intellectual advancement and pure taste which every Clergyman ought to possess, and so closely connected with his immediate professional studies, that a *correct* knowledge of it ought to be indispensable. In connexion with the subject of Dr. Adams's Sermon, (reviewed No. 141.) our readers may be interested in perusing the following :

We are therefore not only authorized, but in my opinion required—authorized by the abundant supply of candidates, and required by the exigencies of the Church—to look for a more systematic and laborious preparation for the ministry; and to expect that clerical accomplishments shall be raised, with the universally rising qualifications of every other profession. We have perhaps some reason for wishing, that our Universities should do more than, even with the recent improvements in their system, they have hitherto done towards effecting this desirable result. For my own part, I entertain a very strong opinion as to the necessity of one or more theological seminaries, in which, besides going through a prescribed course of study for one or two years, the candidates for Holy Orders might be exercised in reading the Liturgy of our Church, and in the composition and delivery of sermons. The establishment of these, which need not interfere with the accustomed course of academical study, must necessarily be a work of difficulty, requiring much consideration and forethought.—Pp. 33, 34.

The conclusion of the Charge is too admirable to be withheld from our readers :

If all of us were earnestly bent upon seeking the mind of the Spirit in his Word, and upon obtaining his assistance, in the diligent use of all the appointed means of grace; if all would study, and meditate, and pray, as though they were convinced that the salvation of their brethren as well as their own, depended upon the issue of their studies, and meditations, and prayers; human counsel and direction would be almost superfluous. Yet the Spirit of truth and grace, all-sufficient and powerful as He is, and ready to succour those who call upon Him, usually works by instruments and means; and He has himself instructed us, that the wisest and the holiest are not to despise the aids of mutual instruction, encouragement, and advice; that we are *not to be negligent to put one another always in remembrance of these things, though we know them, and be established in the present truth.* To his guidance and influence, let us day by day, in our prayers, commend one another, and those *over whom he has made us overseers*; that he may *build us up*, while we are labouring to edify our brethren, and *give us an inheritance amongst them who are sanctified*, and to whose sanctification we ourselves have been graciously permitted to contribute, in however humble a degree, in guiding them, both by our doctrine and example, to the Author of salvation and to the Giver of eternal life.—P. 38.

Mr. Davys's Sermon is on Matt. xvi. 18; "Upon this Rock I will build my Church." The preacher insists on the peculiar doctrines of

Christianity as the great deposit with which the Church is entrusted, and by the faithful conservation of which she will stand. The sermon is written in a pious spirit, with evangelical views, and in an even style; but it is too little relieved by passages of local or temporary allusions to justify us, with our limited means of notice, in making quotations. It is a sermon universally applicable, and such as might advantageously be preached to any congregation capable of understanding it.

Mr. Le Bas preached on Matt. vii. 29, in a vigorous and eloquent tone. He maintained the authority of the Church, and the duty of her ministers to speak accordingly. But our readers shall hear him :

Let us then, brethren, stedfastly keep in mind that we are the servants of him that taught with authority, and that, consequently, our instruction in general must assume the form, not so much of disquisition, as of *testimony*. The spirit of our teaching must, indeed, be affectionate and mild; but the form of our teaching must be *dogmatic*. We are to speak with that holy confidence which is derived from an entire simplicity of deference for the written word. We are to *testify repentance towards God, and faith in our Lord Jesus Christ*. The language of doubtful disputation becomes not a prophet who is declaring the oracles of God; neither does the language of angry controversy become a sinful man when he is delivering the message of God to a fallen world. The language which does become him is that of a stedfast and serene assurance. He is warranted to say, with the apostle, *we know that the world lieth in wickedness, and that the Son of God is come, and hath given us an understanding to know him that is true*. What though the winds of doctrine and opinion should be let loose from every quarter of the heavens to fight against the honour of the Church and the authority of her ministers;—what though a feverish thirst should come (as it undoubtedly has come) upon the intellect of man, and many a hand should eagerly be stretched out towards the tree of knowledge, even while the tree of life is often scornfully passed by? What do these signs tell us, but that we are fallen upon days in which the *word of authority* must be uttered in no faint or languid accents, if we would have it stir the spirits of the people? It must be uttered as if it came forth from a heart in which the truth of God is inshrined. It must sound like a response from the sanctuary inhabited by him who sitteth between the cherubim. We hear much of the perils which array themselves against the bulwarks of our Zion: but the sound of this warning should speak to us only of increased faithfulness and zeal. It should admonish us not to pace round the towers of our fortress, and to number them with a proud and indolent security. It should prompt us to strengthen and adorn them by our own labours, that all who look upon them may say, "Of a truth, this is a city compact together, and at unity with itself; a city whose walls are salvation, and her gates praise." It is indeed a noble thought, that Christians form a royal priesthood to the whole human race, and that Christian ministers are the priesthood to this holy generation. It is awfully glorious to think that, if Christian people are the elect of God, the Christian Clergy are "the chosen of his choice, the elect of his election." But what would all these privileges and glories be, but a burning reproach, if those who wear them should seem to set them at nought, and cease to magnify the office to which they have been consecrated? And how can they better magnify their office than by shewing, that it is an office which hath brought their own spirits into perpetual communion with heaven—and hath taught them to go forth, strong only in the majesty and power of God! What is it that men expect to see when they come into the presence of a Christian minister? A reed shaken by the wind; or a goodly cedar of the Lord,

whose roots are deep enough to defy the tempest? Do they look for one clothed in softness and self-indulgence; or for one who is familiar with toil and self-denial? Do they not look for a prophet; yea, and for more than a prophet? for the least of the ministers in the kingdom of Christ is greater than the messenger who was sent to prepare his way. But I will cease from these words of exhortation, which it might better perhaps become me to listen to, than to deliver. I stand in the midst of men who need not to be told by me that, if the words of eternal life are to be spoken *with authority*, they should be spoken by lips which may seem to have been touched and purified by fire from the altar. You have not to learn, that nothing could so effectually silence the thunders of a Boanerges, as the slightest suspicion among the people that faintness and lukewarmness had come upon the spirits of his brethren and fellow-workers in the ministry. You well know, that nothing could strike the tongue of authority with so fatal a palsy, as the very thought of unworthiness in them to whom the word of authority is committed. You likewise know that the majesty of truth has no ally on earth more powerful, than the righteousness and the sanctity of them that are called to be the ministers of truth.—Pp. 16—20.

From Mr. Tyler's Sermon we have already borrowed an observation, and we regret that we cannot quote more largely. The text is Rev. iii. 1, 2. Our readers have seen how high an estimate this preacher entertains of the dangers to which our Church is exposed. On their remedy he writes thus:

I am speaking in the presence of men of far greater experience, and higher degrees of practical knowledge, than myself, and I feel that it becomes me to speak with diffidence; but on this point I cannot be silent, my conscience will not suffer me to keep this conviction within my heart, that, under God, nothing can save the Church of England, the purest, the most primitive, the most evangelical guardian of the "testimony of Jesus," but a steady, calm, temperate, persevering, manly, uncompromising spirit of *progressive improvement*, and *internal self-renovation*. Those who engage zealously and impartially in the blessed work, blessed to the Church, to their country, and to their own souls, must be prepared to bear, as Christ bore, opposition, calumny, and false witness; nay, what is in a tenfold degree more trying to a generous mind, they must expect to be mistaken even by their friends. But let them not fear. Their work is the work of God, and he will never suffer them to be confounded.

Let us not be misunderstood. East is not more opposed to West, than is the improvement and self-renovation we advocate opposed to that bold, restless, unsparing, unholy spirit of Reform (falsely so called) whose delight is to pull down what time has left, and to trample under foot all that is lovely, and venerable, and sacred. The principle we mean, finds its counterpart in the solicitude of a sincere friend, who would preserve the object of his affection from danger and error, even if it must be with tender violence. It corresponds with the wise and temperate but firm rule of a father and master, whose duty binds him to provide for the good order, and moral and religious well-being of his household, and who loves even whilst he corrects. Nay, it is no other than the watchful, and jealous, and strong government of a Christian over himself, without which Faith tells him his soul may be lost for ever.—Pp. 16, 17.

We are agreed with our zealous instructor; and did our limits allow, we should have great pleasure in accompanying our readers to the end of his discourse. We are sure that no Clergyman will do his duty who does not consider himself answerable to God, not only for his flock, but for his Church. Not that we recommend any irregular or tumultuary projects; let all be done in the strictest subjection to ecclesiastical forms and authorities. Any other mode of proceed-

ing, however well intentioned, must, of necessity, produce evil consequences. So much may be done by the machinery actually at work, that irregularity would be inexcusable. Let the Church Societies be known, advocated, encouraged. Let the claims of the Church herself be set before the people with conciliatory mildness, but with Christian decision. Let their minds be informed, and their reason challenged. We seek a rational dominion; the ascendancy of truth in enlightened intellects. Reading is a glorious instrument; let us rejoice that the people have it; let us labour to extend it; but let us, at the same time, diligently labour to improve this new means of right belief, just practice, and blessed expectation, to the transcendent objects of our holy calling.

In conclusion, however, we will state our conviction that no exertions of the Clergy, in the present condition of the Church, can realize the ardent aspirations of Mr. Tyler. She must be released from her present unnatural situation, or her ruin, as her enemies well know, can only be deferred. Let her constitutional power be restored; let her stand on the level of every Church in Christendom; let her be enabled to effect what alone can be called "an internal self-renovation," by the exercise of her just rights in her conservative council. Without the resumption of her convocations, her ruin may be deferred, but will not be prevented.

"Iracunda diem PROFERET Ilio,  
Matronisque Phrygum classis Achilleï;  
POST CERTAS HYEMES URET ACHAÏCUS  
IGNIS PERGAMEAS DOMOS."

But shall this justify individual supineness? No! the Church, unsupported by her convocation, will only fall as an *establishment*: unsupported by her Clergy, she must fall as a *church*! In the first case she will preserve her purity, and the approval of her divine Founder, for he rebuketh and chasteneth in love; in the other, she must forfeit all. The light being extinguished, the candlestick will be removed. "He that hath an ear, let him hear what the Spirit saith unto the churches."

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ART. II.—*The Christian Physiologist. Tales illustrative of the Five Senses: their Mechanism, Uses, and Government; with moral and explanatory Introductions. Addressed to a Young Friend. Edited by the Author of the "Collegians," &c. London: Bull. 1830. Pp. xxvi. 376. Price 10s. 6d.*

WE know not how it can be explained, for there are many things hard to be understood, as well as misunderstood, that physiology



should be productive of results so little accordant with what naturally it might be supposed to produce. It was the opinion of one, who was guided by a spirit that could never err, that "we are fearfully and wonderfully made;" and, doubtless, the fruit of such a solemn conviction must be faith in the Creator. But where that conviction is wanting, faith can never enter. That the study of the human body, in its intricate and secret functions, must, if properly directed, be conducive to the increase of religion, there can be no doubt; where, therefore, that study is made subservient to the propagation of opinions which are inimical to religion, it is not uncharitable, it is not irrational, to suppose that there is a lack of honesty, or a want of piety. And the experience of all ages, both before and since the revelation of Christianity, testifies, that too often the physiologist has been betrayed into speculations adverse to truth and nature, and hostile to the best interests of mankind. It would not be of use here to bring forward the evidence of that alarming perversion of judgment which the writings of many heathen moralists supply, nor to quote the multitude of passages which strengthen that evidence occurring in the books which bear the Christian name. We need not go so far. The times of unsettled and unestablished opinions, on which we are fallen, too frequently bear witness to the influence of ideas which better graced the darkness of heathenism, than the light of Christianity; though even then the uncertain faith of a Pagan could induce him to exclaim against such a strange and melancholy prostitution of the human mind. We have lived to see teachers of youth in our public institutions, deducing from an examination of the most perfect and most complex of God's works, conclusions diametrically opposed to the inductions of sound philosophy, and inculcating their opinions with an activity and zeal only equalled by the malevolence of their object. And we have seen also such conclusions and opinions openly defended, and most impudently persisted in, in spite of the warnings which have been offered by apologists for Christianity, and the defenders of our faith. The evil and the sin of such a course, whether considered with reference to the temporal or the everlasting interests of our children, it requires but little ability to show; and less does it demand, to demonstrate the mischief which must ensue to society, when infidels are sent forth to deluge the land with poison for the soul, under the pretence of bearing comfort and assuagements for the body. In the first instance, it is demonstrable, that the denial, or the rejection of the First Great Cause, in any disquisition which concerns the interests or existence of mankind, is capable of operating incalculable and immeasurable error. Nor is it less easy to shew, that the doctrine of second causes, however insisted on, however employed, are altogether insufficient to satisfy an inquiring or a pious mind.



To the sin, therefore, we may add the folly of rejecting what alone can explain things which otherwise are utterly inexplicable, of reconciling apparent inconsistencies, and of removing difficulties. To the account of this omission may be placed the absurdity and the iniquity of those who profess to find, in the magnificent structure of our earthly tabernacle, occasions of offence against the law which regulates the disposition of the soul which it enshrouds. This may be satisfactory to those who seek a reason for the delusion, but it is not satisfactory to such as seek an atonement to society for the mischiefs which that delusion is continually producing.

But what atonement can be offered for these mischiefs? How shall apologies make up for actual loss of happiness? What can be said on the behalf of those who have been instrumental to the inculcation of a creed which must produce in this world misery to the professors of it, and in the next eternal sorrow, and exclusion from the presence of the Deity? Is it a sufficient excuse to say that the study of physiology is, however dangerous, absolutely necessary to the interests of the world? Is it sufficient to satisfy the doubts of a conscience, tender on account of others, to say, that the present state of the physiological and surgical schools of this Christian kingdom is such as necessity requires? Shall it be argued, that the interests of any society, of any race of men, require that the minds of youth should be subject to the demoralizing effects of a disgusting familiarity with the most revolting objects, without one word of caution, one gentle reproof, one solemn warning, against the silent, but not less certain, effects of such familiarity? Is that structure which more especially betrays the marks and tokens of creative power and wisdom, which was erected in the form and in the spirit of Divinity, to be analysed for grounds on which to build a heterodox and infidel denial of the hand from which it came? Is the grave to be robbed of its dead, or schools of philosophy to be converted into charnel-houses, and the most awful evidence of human weakness, and of the punishment of human crime, to be produced in testimony of the truth of a belief, which turns the doctrine of our natural weakness and innate sinfulness into ridicule, merely to serve the vanity of a perverted mind, or to swell the ranks of an apostate leader of infidelity? Rather let the blessed powers of healing be unknown, and, like Lazarus at the gate of Dives, let our suffering brethren lie in the dust, covered with sores, ministered unto by the dogs that throng the streets, than one soul born for immortality, one mind made for eternity, should make shipwreck of its hopes, and become an outcast from the fervent love of its Redeemer. Oh! had we a voice like that of a prophet, to send through this land of professed, but too often unsanctified science, then would we lift it up as a trumpet against the miserable delusions

which have warped the judgments and perverted the hearts of those, who, sitting in the teacher's chair, have yet to learn the first principles of faith in God, and to unlearn the vilest dogmas of atheism and blasphemy!

When we reflect what power is in the hands of those who have access to our presence, when all other visiters are denied, who are called to the bed of the sick and the dying, when the world is excluded, and even the minister of God himself is, through want of confidence or lack of faith, sometimes refused admittance; when we consider how the physician might become a ministering angel of mercy and of love, how he might bear upon his lips the message of salvation to the soul, whilst offering with his hands the cup of consolation to the body, the condition of our medical academies calls loudly for some directing hand to guide them to the truth which they have neglected or misused. And would to God we had the power, as we have the will, to work a reformation "so devoutly to be wished." Then would there be no need to call attention to a subject which many may consider out of place in such a work as this. Led, however, into these considerations by the title of the work before us—"The Christian Physiologist"—we have not shrunk from declaring our opinions fearlessly and openly. And though by some they may be looked upon as fanatical, or overcharged, we yet believe that there are numbers amongst the most moderate of our contemporaries who will not think we have done amiss in putting upon record in this place our sentiments upon a subject at once alarming and incongruous.

It is time, however, to introduce the volume to our readers; and we cannot do so better, than in letting the author state for himself his motives and intentions.

There are some quotations so thoroughly hacknied, that they have almost an air of recovered novelty, and this may be said of Mr. Pope's line—

"The proper study of mankind is man."

And, perhaps, we do not err in saying that this is true of his physical as well as moral nature, though the latter is more directly indicated by the poet.

Religion, in Christian countries, has already made the mass of mankind familiar with all that it is necessary, or perhaps possible, for them certainly to know of their moral nature. Her instructions may have been neglected, but they are within the reach of almost all men, and form a fundamental portion of the education of the poorest.

Nevertheless, it is absolutely certain that there is little even of the true understanding of their eternal destinies among men, and that few practise, or even remember in age, the principles and practice of their youth. The world, passion, and sensual interests draw them away, and religion is almost only cherished by childhood, yet faintly tempted, or by age, no longer susceptible of temptation.

This is a mournful picture of the world, and the question arises, what shall be

done to alter it?—to substitute pure lights for its troubled shadows, and the lineaments of beauty and of virtue for the features of deformity and vice?—Pp. v. vi.

It would be sanguine, perhaps, to hope, that the kingdom of passion and of the world can never wholly be subdued, while the will of man continues free. It would, nevertheless, be criminal to despair of our race, and indolently to persuade ourselves that it may not be considerably diminished. However, this great work must be accomplished by minds more gifted, and purer hearts, than fall to the generality even of those who are anxious for the good of their fellow-creatures. All that these last can hope to do, must be to assist, as far as their humble capacity enables them, the struggle of virtue against passion—of the wisdom of feeling against the wisdom of mere, cold, objectless, worldly knowledge. This must be done by them, not by the vain, exciting, and worse than useless stimulus of new psychological, or moral speculations, but by diffusing more widely, and reviving in the minds of men, in novel and attractive forms, the old and immutable Christian truths, and thus winning back the heart to love what the head has taught it to regard with coldness.

We have endeavoured, in the following work, to make a slight effort of the kind above alluded to. We have sought, by adding to that knowledge of his moral nature which his religious education supplies to the young Christian, such a knowledge of his physiological existence, of the wonders of his own frame, as might assist him in the observance of his heavenly duties. For man owes a duty to his frame, as well as to his spirit; and the development and right use of the former is essential to the perfection of the latter. The neglect of necessary exercise, of that regularity of living which is indispensable to bodily health, the excessive and enervating use of sensual enjoyments, even of what appear to be harmless in themselves, the loss of time, and of all vigorous resolution in using needless pleasure merely for pleasure's sake; all these are sins against a man's own physical nature, which weigh down the efforts of the spiritual, and load it with a deep responsibility. In order to excite in young persons a right feeling of the value of that frame—that strange mixture of beauty and imperfection—with which the Author of nature has gifted him on earth, and which is destined to partake his immortality, we have finished this volume illustrative of External Sensation. It was intended at first to arrange in a popular form, and illustrate by amusing fables, the whole science of physiology; but it soon appeared that such a design must necessarily extend to a greater length, and demand a greater sacrifice of time, than would be warranted by the uncertainty of its reception with the public. We have, therefore, confined the undertaking, at present, to the five external senses; which, if the public approbation should not warrant the completion of our design, will form a little work complete in itself. If, on the contrary, the book should be thought commendable, it will be followed up by a second volume, necessarily more interesting than the present, on Internal Sensation; and by, perhaps, one more intended to illustrate Motion.—Pp. ix—xii.

How this object is accomplished it is, perhaps, our more immediate business to declare; but our limits forbid us to produce so many extracts as we might be authorized in quoting, if our readers should demand the proof of the correctness of our judgment in this matter. We beg, however, to state, that we *conscientiously* recommend this work, not alone as an entertaining, but as also an instructive volume; as a book fit to be placed in the way of the young, and which contains much pleasing information for "children of a larger growth." It is introduced by some "Lines to a departed Friend," which show that the accomplished author has drunk not lightly of the Castalian spring,

blended by him with the waters of a holier fountain, flowing from a more hallowed source.

Lost days of youth! Oh, holy days,  
When joy was blent with prayer and praise!  
When this sad heart, now deeply dyed  
With many a thought unsanctified,  
Trembled at every venial stain,  
And shrank from sin, as now from pain!  
Oh! not that even in that hour  
Of early reason's dawning power,  
My soul was pure from thoughts of sin;  
But now so dark the past hath been,  
That those first stains of young offence  
Wear the light hue of innocence!—P. xix.

The solemn vein of self-conviction which runs through these verses may more or less be traced in the tissue of the work; and, contrary to the general influence of confessions, this out-pouring of the heart is no where objectionable through garrulity or egotism. It is the evidence of a convinced and convicted heart, bearing testimony to the triumph of reason and faith over the perversions and errors of a misplaced dependence on the weak judgment of a sinful mind. The chapter "Introductory" is a most beautiful and cheering picture of what religion can do to clear up and to brighten, to console and to establish, and to fill up the chasm in our hearts which infidelity, or heedlessness, or error has produced.

Imagine a man wholly ignorant of the promises of faith, and possessing an enlarged and inquiring mind, in this desolate condition; his early friends departed—his heart sick of disappointed hopes—all the enjoyments of his youth for ever lost—his health wasted by disease, which he inherited from his guilty fathers—and the world no longer for him but a lonely wilderness in which he has no bond of social interest, and where he can only see "men as trees walking." Where shall he look for consolation or repose? Should new attachments woo—new friendships seek for his regard—his sad experience urges him to fly from the lure with terror—"I will not again be cheated!" he exclaims; "I have proved the hollowness of pleasure, of affection, of every worldly comfort. I will not be mocked with joys that change faster than autumnal skies. I see that those are least afflicted who suffer not their affections to become entangled with the world. I will not be cheated. Why should I love a friend, to press his hand, speak with him, walk with him, bind up my own soul with his, and lose him in a few short days for ever and ever, never more to be reunited to him? Why should I let out my heart upon a world that will but tear and trample on it? My soul goes through life as a nymph walks amid briars—its affections are often caught, but it is only to be rent. I will not bear a part in such drudgery. Yet why is it so? There must be, there is some secret in it—the enigma has an answer, if I could but find it." Should he turn to the atheist or the unbeliever, what relief could he experience? "Fool!" the philosopher would reply, "there is no hope for you. Those affections, of which you retain so lively a remembrance, were, truly, idle cheats—illusions incidental to your nature, which never existed but in your imagination, and never shall be restored. Those friends whom you deplore were machines compounded of earth, which have been dissolved, as they were formed, by an accident, and which had only an ideal life, that has perished with them for ever. You weep for an automaton which has been worn out—a phantom which has

vanished—the figure of a dream which has fled away. You are the dupe of an illusive existence, in which you have been placed either by chance or by the will of a cruel being, who makes a sport of your sufferings, and cheats you with a transient and fancied happiness only for the purpose of snatching it away for ever, and leaving you in the real misery which you now experience. Or else he is careless and indolent, and neglects his creatures—or limited in power, and unable to provide for all.” In what manner would such a solution of his difficulty be received by the unhappy enquirer? Would he go away satisfied, and fortify his heart in the maxims of a motiveless philosophy? Alas! the firmest amongst us have found, by experience, that philosophy, in the hours of depression and life-weariness, is nothing more than maxim. Or would he not turn away with indignation, satisfied that such a world could not be formed without a motive, still less with one so malevolent as that above described? Would he not condemn, as the most improbable conjecture that could have been formed, the doctrine which attributed the beautiful and ingenious structures around him to the operation of chance? Would he not feel his heart swell within him at the slanderous falsehood which denied the reality of his affections, and laugh even in his grief at the absurdity of the sophism which attributed the origin of the universe to a Being of limited power and imperfect virtue?

Suppose the same individual now seeking at the feet of the Christian minister an answer more in unison with common sense and the natural feelings of his heart. “My son,” exclaims the votary of the gospel, “you are not the unhappy being you suppose. Departed joys have left you only to give place to others of an infinitely greater excellence with which the future is yet to crown your heart. Departed friends have not been lost to you by death. It has only changed their residence; they are gone before you, to be placed in possession of those joys which you shall share with them for ever and for ever. There is a world—a better world than this, where those affections which you deem for ever broken, shall be again united and eternized—a world of joy, where grief shall never enter—a world of love, where friends shall never more be parted—a world of light, where darkness shall find no place—a world eternal, unchanging, happy, beyond all your heart can conceive of perfect happiness, and beautiful beyond any thing that your senses can paint or imagine of perfect beauty. This, my friend, is the hope of the Christian—a hope which shall not fail nor change—the only hope of which the fruition shall excel the anticipation.” What effect do you suppose, Cyriac, this announcement would produce on the heart of the unhappy searcher after truth? Would he treat it as he had done the suggestion of the unbeliever? Reason and feeling declare the contrary. He would spring forward to embrace it in a rapture of delight. His reason would receive it with that instant satisfaction which we feel in the solution of a perplexing problem; his heart would treasure the consoling truth within its deep and intimate retreats. Peace would return to his soul, hope would shine within his eyes, joy would warm the currents of life within him, and he would bow down before the Everlasting Author of the promises, with a breast filled with wonder, gratitude, reverence, and love.—Pp. 8—13.

These feelings are applied, and applied with power, to the illustration of the senses; and, first, by descriptive essays on their use and mechanism, and, secondly, by tales which introduce the subject in a tangible and skilful manner, the writer brings to bear upon his argument the fruits of meditation, research, and the full agency of an elegant and powerful mind. We will not injure the narratives which grace this volume by a partial analysis, or garbled anatomy, but conclude our remarks with recommending cordially this new production of the “*Author of the Collegians*,” to Christian readers.

ART. III.—*The Christian's Duty in Times of National Degeneracy. A Sermon preached in the Parish Church of Whalley, before the Whalley District Committee of the Society for Promoting Christian Knowledge, &c. &c. By SAMUEL JAMES ALLEN, M.A. Perpetual Curate of Salesbury, and Chaplain to the Right Honourable the Lord De Tabley.* Blackburn: R. Wood. 1830.

AMONG the many good arguments, which were used to justify and recommend the late "breaking in on the constitution,"—for such it was, even on the acknowledgment of the shameless invaders of our rights, themselves; and never let Englishmen forget the concession,—was that of the benefits resulting from the increased energy and vigilance, which would become necessary on the part of the Clergy of the Established Church, in putting forth the strength of her internal resources, and in building up around her an impregnable bulwark, in the knowledge, the piety, the zeal, and the stedfastness of her affectionate children. That the exertions of the Clergy would be proportioned to the coming exigency, whatever it might be, was indeed to be expected. History had already recorded, in the reign of James the Second, the intrepidity of the Ecclesiastical body in defence of the civil and religious liberties of the country; and the recent election at Oxford afforded an earnest of the spirit which pervaded the national Clergy, and which they would undoubtedly bring into action, in the manner and degree which circumstances might seem to require. But every one must perceive, that the principle of the proposed measure was left wholly untouched by any consideration of these accidental advantages, which might be consequent upon it. "Let us do evil that good may come," though it may be an allowed maxim in the modern school of political expediency, is good neither in morals nor in religion; and we must confess, that it would require a web of more ingenious sophistry than any which has been hitherto woven, to bind us to the destructiveness of a measure conducted in direct contradiction to these sacred and immutable principles. Although, therefore, we acknowledge, with gratitude, that the consequences which were predicted, as far as relates to the point immediately before us, have already partially taken place, and, we fervently trust, will still be more fully experienced, yet we know, that we are not indebted either to the act or the intention of the promoters of the revolution of 1829, for the happy effects which have thus sprung up, and which we devoutly ascribe only unto Him, who overruleth the devices of man to the establishment of his own counsels.

Among the many indications of this revived attention to the security of our national faith, the Sermon before us affords one of the most gratifying instances. It was preached, as will be seen from the title-



page, in the immediate neighbourhood of one of the great Romish establishments in this country; and where, we happen to know that the sentiments of the Clergy, on the measure to which we have adverted, are, as they have been frequently expressed to the legislature, almost unanimous. The occasion of the discourse was one, on which the great body of the Clergy, and a large majority of the influential gentry of an extensive and populous district, are usually assembled; and we have reason to receive the publication before us, as conveying the general sentiment of the respectable and numerous committee to whom it is inscribed, and at whose request it is sent forth into the world.

The text is from 1 Sam. iv. 13—"Lo, Eli sat upon a seat by the way-side, watching: for his heart trembled for the ark of God." After a few introductory remarks on the history of Eli, and the circumstances which had led to that jeopardy of the ark of God, on account of which he was thus filled with anxiety,—the relation of the subject to the present crisis of our national affairs is thus described:

The application of this history to the purpose for which we are now assembled is not difficult, or liable, I trust, to the imputation of fanciful and overstrained accommodation. What the Ark was to the Israelites, the Gospel, in that pure and primitive profession of it which we have long acknowledged, is now to us; the depository of the mysteries of our Redemption, into which the angels desire to look; the sanctuary wherein God's pure and holy law is laid up, and from whence it is promulgated to his creatures; the treasure-house wherein are contained those glorious promises, those gracious pledges of fatherly affection in Christ Jesus, whereby alone the repentant offender against the law can have hope of forgiveness and restoration; the mercy-seat on which alone his prayers can be heard with acceptance, where alone his offerings of gratitude can be received, and from whence alone the light of God's countenance beams forth upon him, regenerating, renewing, consoling, instructing, and constituting him now a partaker of the divine nature, that he may hereafter be a partaker of the inheritance of the saints in light.

To us however, as to the Israelites, there are enemies of various kinds from whose hands our Ark may be in peril; and with us, as with them, its preservation unharmed and unpolluted must ever be an object of the most intense anxiety to every true servant of God. From whatever quarter assailed, the heart of such an one cannot but *tremble*, above every other subject of apprehension—for the *Ark of God*;—for the gospel which he hath sealed, the Church which he hath cemented with his own most precious blood; not indeed for its existence and continuance *on earth*, for he who is himself the rock on which it is built, hath assured us that the gates of hell shall not prevail against it; but for its continuance in that particular spot or region where he has partaken of the benefit, where his fathers have trusted in it and been helped, and to which, for his brethren, his companions, his children's sake, he is bound to wish prosperity.

When we recollect, that though the promise to God's universal church abideth immovable as the everlasting hills, there is no promise that England, that our own immediate neighbourhoods, that ourselves as individuals, may not, for our sins, be exposed to a diminution or destitution of gospel light;—that the enemies of the Ark may not, in any particular place or time, be allowed to prevail against it, as was the case in the instance before us with the host of Israel, and has since been still more lamentably and permanently exemplified in the Asiatic churches, in the wide vassalage of Roman superstition, in Jerusalem



itself, the city in which God chose to place his name there,—who does not tremble lest the sins of this highly-favoured, but highly-offending nation, should draw down this last *infliction* of Divine indignation?

Am I not then justified, in recommending to all who hear me, the imitation, with respect to our own Ark, and with reference to its more immediate dangers, of Eli's anxiety and watchfulness as set before us in the text, and the avoidance of such parts of his previous conduct as had contributed so materially to augment the dangers he dreaded?

Our perils, I apprehend, have arisen from much the same source as did his;—a neglect of the firm and decided administration of Christian discipline and instruction; a criminal compliance with the dictates of sloth, indifference or timidity; a shrinking from duties requiring self-denial and sacrifices painful to the flesh; an indulgence to the evil propensities of our corrupt nature. We have been content too long with publicly setting before the people, especially the rising generation, the doctrines, precepts, and formularies of a pure faith; and when they spurned them, have contented ourselves with saying gently, "Why do ye such things? Nay, my sons, it is no good report that I hear of you;"—but have shrunk from the laborious and practical enforcement of these truths in the manner most calculated to impress them on the mind; or at least have failed to allow them that prominence which their paramount import on our welfare, temporal and eternal, demanded at our hands.

The result has been as might have been expected. The bearing of the Ark, at least as far as regards its external supports and appendages, has fallen to the hands of men, too philosophical to stoop to the examination of distinctions between doctrine and doctrine, creed and creed, the war-cries of contending sects; too busy to find time for acquiring even the first principles of the faith they themselves profess; yet not too modest to pronounce authoritatively on things which they have never learned, or too discreet to deride, and that even in places where they are called to consult for "the advancement of God's glory, the good of his church, the safety, honour, and welfare of our sovereign and his dominions," the most sacred institutions and solemn declarations of Him "by whom kings reign and princes decree justice."—Pp. 6—9.

After describing, "among the many impediments to the advancement of religion, which have resulted from this unhappy degree of apathy or levity in the minds of our public men,—the altered position in which it has placed the Established Church, hitherto regarded as the chief agent in the promotion of Christian knowledge amongst us, with respect to its alliance with the State:" and showing the lamentable perversion of the principles of our constitution, upon which this change had been effected, we have the following excellent remarks:

A declaration is indeed required that no such power shall be exerted to the weakening or disturbance of existing institutions; but, should this be most scrupulously observed, is it possible that existing institutions can be otherwise than weakened and disturbed in their operations, by the introduction of a mass of suppressed hostility or undisguised indifference, where before the obligation was to zeal and activity in their cause? And can it be regarded as improbable that from such a substitution the most serious changes may result, both as to the doctrine, discipline, and general immunities of our church? With every possible respect for the conscientious opinions of those who differ from us, and whom, by that difference, we take to be *self-excluded* from all reasonable title to interfere in our affairs; with all becoming deference to the sanction of public authority, which is now set on the opposite principle, as well as for the characters and motives of many who have assisted in its admission; and with every disposition to hope that their warmest anticipations of good may be realized; I can regard the act itself, and the steps by which it has advanced, no otherwise than as the

triumph of evil principles over good, the prevalence of worldly policy over irresolution and apathy in the advocacy of the cause of Christ, and the abandonment of something more than the outworks which surrounded our national Establishment, to its avowed and inveterate assailants.—Pp. 10, 11.

We are next admonished of the important lesson which the history contains, that it was not from the power or malice of external enemies,—but because “its professed supporters were irreligious, unholy men, ‘sons of Belial, who knew not God,’” that danger was apprehended to the ark; and, then, the demand which is made upon all who are interested in the support and preservation of religion amongst us, is thus powerfully and eloquently urged.

Whatever view is taken either of the general prospects of Christ's church in our day, or of the anomalous condition of our own ecclesiastical polity, to which last our attention is now more immediately directed, the call, I conceive, is alike loud for activity and energy, on the part of all who wish well to the interests of pure and undefiled religion. Those who do *not* tremble for the establishment under these perilous circumstances, who regard the Ark as safe, nay strong in its internal and spiritual securities, though in the very hands of the Philistines, in the very house of Dagon, must of course feel themselves bound to use all diligence for the maintenance and increase of those defences in reliance whereon they abandon all others; and the like course is urged by the same consideration, on those who either regard the alliance between the church and state as at all times a matter of little moment, nay, injurious to the spiritual interests of Christ's kingdom, or who, whatever general advantages may result to the cause of religion from such a connexion, consider the present terms of the alliance so manifestly unfavourable to that sacred cause, as to render its speedy and complete dissolution an object of desire rather than dread.

But is not the same course urged by every imaginable motive, on those (and they are still, I trust, the many) who cannot receive the assertion that Christ's kingdom is not of this world, as discountenancing the acknowledgment, protection, and establishment, by earthly rulers, of an apostolic branch of that kingdom; and who consider such a recognition of our own communion by the rulers of the nation, with the permanent provision thus made for the instruction of the people in the great truths of the gospel, so valuable and important to the advancement of the gospel itself, at least in their own times and country, as to render them tremblingly apprehensive as to the remotest possibility that these mutual relations, so long and beneficially retained, may at length be weakened or dissolved.

. . . . .

Is it for them to sit still while the battle is fighting, in speechless and stupified amazement; or to lift up their voices, and proclaim their apprehensions aloud, yet indulge the same supine inaction which has brought on the crisis;—to tremble as the peril approaches, yet stir neither hand nor foot in defence of the Ark of God? No, if this were all which Eli *did*, it were all he *could* do in the present emergence. His time of action was over. But those whom the Almighty blesses with ability and opportunity for exertion (and these are in some measure bestowed on us all) are traitors if they be not active; if they put not forth their utmost energies in so sacred a cause. They must not loiter by the way-side; they must fight manfully in the contest; must labour to the utmost of their power to repair the injuries of former neglect, and to strengthen the things which remain.—Pp. 12, 13.

An able exposition of the means which are to be employed for this purpose, particularly as to the duty of parents “who destine their

offspring to the service of the sanctuary," not to allow "even parental partiality to connive at the intrusion into the priesthood, of persons whose habits and inclinations incapacitate them for the discharge of its duties,"—is concluded with the following passage :

And thus, in an age when the claim of apostolic authority would be received but with a smile or a sneer ; when the assertion of ancient and prescriptive right could serve but as a signal for attack ; when the appeal to taste, to early attachment, or even to the recollection of former services, would be dismissed amongst the puerilities of prejudice or superstition, unworthy to be opposed for an instant, to the pressing demands of political expedience, we may be enabled to make good the exposed and contracted position which is left us ; and prove, to the apprehension of even worldly wisdom, that it is not *expedient* to intermeddle with institutions which are deep-rooted in the affections of the people, from the magnitude of the blessings they confer.—P. 15.

The preacher then proceeds with an enumeration of the instruments which are at work, "labouring in a variety of ways for the promotion of Christian knowledge ;" and among the rest, and chiefly, specifies the admirable Institution in whose cause they are then assembled, whose claims upon the support of the public are thus summarily exhibited :

We have now beheld the Society for Promoting Christian Knowledge in all the diversities of its operation, sometimes acting as a Bible Society, sometimes as a Missionary Society ; now as an institution for the circulation of Prayer-books and Homilies ; now for the dissemination of scriptural tracts ; now for the religious education of the poor ; uniting by these means almost all the opportunities of exertion and grounds of support which are separately offered by other associations, and especially commending itself on this account, to the attention of those who have little to distribute, while the applicants for their bounty are many.—P. 20.

We have given these extracts from Mr. Allen's Sermon,—not only from our high opinion of its deserts, and our entire coincidence in the sentiments which it contains ; but from a fear, lest the omission to place the name of some London publisher in the title-page should have the effect of limiting its circulation, and of depriving many of our readers of the gratification which, we are sure, they would experience from a perusal of the entire discourse. We shall be glad to see this omission supplied ; and we hope the notice of it, will serve as a hint to authors and printers in the country, through whose negligence in this respect, many valuable sermons lie for a long time a dead weight upon their hands, and at last find their way, sheet by sheet, into the world, through the medium of the grocer or cheesemonger.

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## LITERARY REPORT.

*A Sermon preached before his Grace the Lord Archbishop of Canterbury, and a Committee of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, at Trinity Chapel, in Margate, on Friday, Sept. 24, 1830. By JOHN HOWE SPRY, D.D. Prebendary of Canterbury, and Rector of St. Marylebone. London: Cochran.*

NUMEROUS as are the sermons which have, of late, been delivered and published on the subject of the Society for the Propagation of the Gospel, all, or almost all, containing something useful and valuable, there are few that have come under our notice which have presented greater claims to our good report than that now before us.

From the text (Malachi i. 11.) Dr. Spry takes occasion to refer to the many clear indications, contained in Holy Writ, "of a period when the knowledge of true religion shall be diffused throughout the world, and the gross idolatry of pagan ignorance superseded by the pure and holy worship which God requires of his rational creatures." Admitting however that in this holy work much remains to be done, he maintains that it can be successfully carried on only by public Institutions formed for the purpose: and proceeds to a temperate, judicious, and forcible exposition of the objects, and a calm, luminous, and successful defence of the proceedings of the particular Society, the cause of which he is pleading. After which the Doctor proceeds to combat the objections which have been raised to the Society by those whom party spirit may have blinded, or whose carelessness may not have led them to examine into the extent and fitness of its exertions. The replies are convincing, as it is to fact alone that appeal is made.

That the Archbishop of Canterbury should have been led to express a desire for the publication of a sermon containing so temperate and judicious a vindication of the Society over which he so worthily presides, and in the welfare of which he takes so lively an

interest, is far from surprising. It merits well, indeed, to be more generally and extensively read than usually falls to the lot of single sermons: and we cannot refrain from expressing our conviction that, were the Secretaries of the District Committee, before whom the sermon was preached, and of other Committees likewise, to obtain permission of the author for publishing in a cheap form, for general distribution, many of the excellent passages which it contains (with some trifling modification of form) they would confer great and lasting benefit on the Society, by making known its claims to support in many districts in which those claims are still either unknown, or imperfectly understood, and would contribute materially to remove much of misapprehension which now prevails (how, or by what means excited, we stop not to inquire) as to the Society's objects and proceedings. Our friend "Ignotus" might be enlightened by a perusal of the above.

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*Remarks on the Bible Chronology: being an Essay towards reconciling the same with the Histories of the Eastern Nations. By THOMAS YEATES. London: Maxwell. 1830. Pp. 56. Price 2s. 6d.*

THIS is an ingenious attempt to reconcile the prevailing systems of sacred Chronology, especially the Hebrew and Samaritan chronologies. These, the author endeavours to shew, comprise but one and the same measure of time from the creation to the exodus, with a trifling exception: and he has further stated the probable causes of the excess of numbers in the Septuagint version; together with the traditions of the Jews respecting that version, and the thirteen passages which the Rabbins charge the Alexandrian translators with having altered. Mr. Yeates announces his design of printing the Synoptical Tables, with which his Essay terminates, at large, with the requisite proofs and illustrations. His proposed work will

contain a new and complete canon of scripture-time, an adjustment of the patriarchal successions, and a continuation of the subsequent history, down to the Christian era. We hope he will meet with sufficient encouragement to prosecute his arduous undertaking.

*The Family Cabinet Atlas. Parts 2, 3, 4, 5, 6. London: Bull. 1830.*

WE were fully justified in the expectation which we entertained of the success of this elegant and useful little gem of art; and the commendation bestowed upon its first Number has not been thrown away. Each succeeding Part increases in estimation; and the accuracy with which the maps are constructed is truly astonishing, considering the minuteness of their size. The utility of its plan, in connexion with the purposes of education, has induced us to give this second notice of its progress; and we are happy to find that it has been taken under the especial patronage of their Majesties.

*The History of the Bible. Vol. II. By the Rev. G. R. GLEIG, M. A. M. R. S. L. &c. &c. London: Colburn. 1830. Small 8vo. Pp. xii. 372. 5s. [National Library, No. II.]*

FROM the unprecedented, and, with one glaring exception, the merited popularity of the "Family Library," publishing by Murray, it was to be expected that competitors for a share of the public patronage would shortly appear in other quarters; and, among the several rivals which have already started, we augur not the least favourably of Mr. Gleig's undertaking. The first number of the "National Library" does not come within our sphere of notice; but the second, for more reasons than one, is entitled to our earliest consideration. It is at once well timed and well executed. In the Family Library, the only work connected with religion is a stain and blemish to the whole series; not only from the dangerous tendency of its Neologian sophistries, but from the

reckless perseverance with which edition after edition is sent forth, in despite of the public cry for its suppression.\* Mr. Milman ought to know that the call for his unhallowed volume does not emanate from the truly religious and well-thinking of the reading world; but, from those who are led by an idle curiosity to inquire into the latitudinarian tenets of an University Professor. At the same time its connexion with a "series" of popular treatises, has no doubt paved the way for its introduction into numerous families; and we would caution the parent, who is anxious for the spiritual welfare of his offspring, to place the insidious poison beyond their reach. He will find an excellent antidote in the volume before us. We do not mean that it was written expressly for this purpose; but its unprejudiced statement of facts, and unbiassed conclusions, are a virtual refutation of unscriptural views of Scripture history, and perverse interpretations of Holy Writ.

A history of the Bible involves a connected view of the great dispensations, which together form the comprehensive scheme of man's redemption. In this scheme the fortunes of God's chosen people, the Jews, are eminently conspicuous; and no candid inquirer can overlook the wonderful displays of super-human power in the Almighty's dealings with them. Their whole history is one continued and stupendous miracle; and is not, therefore, to be viewed in the same light as the ordinary narratives of the profane historian. Mr. Gleig has accordingly performed his task with a becoming reverence for Holy Writ; and the illustrations, which he has occasionally derived from other sources, are offered in due subservience to the authority of inspiration. His work is introduced by a popular review of the evidences in favour of a divine revelation, and of the authenticity of the writings of Moses in particular, and thence, by consequence, of the other books of the Old Testament. The history is brought down, in the present volume, to the reign of David; and the objections of infidels and others are answered

\* Especially in a letter by "One who is also an Elder;" ascribed to Bp. Mant.

throughout, in a clear and convincing manner. We shall have great pleasure in announcing the completion of the work; and in the mean time we recommend the present portion of it to the attention of the public.

*The Vanity of all Earthly Greatness. A Funeral Sermon, preached in Camden Chapel, St. Pancras, on Sunday, July 18, 1830, on the occasion of the Death of His Majesty George the Fourth. By the Rev. A. C. L. D'ARBLAY, M.A. F.C.P.S. Minister of that Chapel, and Fellow of Christ College, Cambridge. Printed at the request of the Congregation. London: Rivingtons. 8vo. Pp. 24.*

It will not be denied that there were circumstances which rendered the Christian preacher's task, on the melancholy occasion which gave rise to the discourse before us, a task of considerable delicacy and difficulty. While the public press teemed with malevolent abuse on the one hand, and fulsome panegyric on the other, it was his duty to speak the truth in honesty; and to this we may, perhaps, attribute the scanty proportion of sermons which were published on the death of George IV., in comparison with the infinity of those which recorded the private and public worth of his revered and venerable father. Mr. D'Arblay seems to have felt the difficulty; and thus wisely has he avoided any allusion to circumstances over which it is better to draw a veil, while the public virtues of the deceased monarch are exhibited in their true and brilliant colours. In the text are united the emphatic declaration of Solomon in Eccles. i. 1, 2, and the warning of David in Psalm cxlvi. 3, 4. After a brief exposition of the Scriptural version of the word *vanity*, and an eloquent description of the worthlessness of worldly pleasure, science, or ambition, without the consolations of religion, we have the following well-appointed comparison:—

From the little scene on which man toils and frets, a monarch hath disappeared, who, in many respects, had ample opportunities to repeat the experiments of Solomon, and amply used those opportunities. With

every advantage that person and education can bestow, he entered life as a vale of flowers, and found by its bitter fruits that *pleasure is vanity*. With a refinement in taste and an elegance of manner seldom equalled, never surpassed, he blended in a great degree the varied accomplishments of the scholar; was the liberal friend of art, and the patron of science, and learned enough to know that this also is *vanity*. His regency beheld our England raised to the loftiest pinnacle of fame her glorious annals ever reached; and during a reign of wise, peaceful, and prosperous sway, he fostered with paternal care all those sacred institutions of the country, for the defence of which he had waged a noble, because a just and patriotic war.—Like Solomon, he was courted by foreign princes, who from their wide dominions crossed the sea to do homage to the sovereign of that mighty nation, which alone, in the universal wreck, had stood the fury of the storm.—Thus he tasted all the imperfect joys the cup of *ambition* can supply, and, in the midst of all, was too well convinced, by the gradual inroads of disease and pain, that this again is *vanity*!—Pp. 14, 15.

Hence the necessity that men should “know this, and consider their latter end;” when all worldly hopes will indeed be vanity, and the merit of Christ the only source of consolation.

Yes, my brethren! I am bound by my sacred office to tell you, on this as on all occasions, that, be it great or small, be it with subjects or kings, faith in the incarnate Son of God,—living, lasting, persevering faith,—is the only anchor for the departed soul on the ocean of eternity! George our King is now departed to his Father and to our Father,—to his God and to our God,—and, as the sufferings of the august patient proved that *there is no royal road to the grave*, so the impartial, unrelenting Gospel, declares that *there is no royal road to salvation*.

We are bound to hope (for we may hope, though not pray, for the dead,) that *mercy* will be extended from above to him who, while on earth, seized joyfully every opportunity to exert that most blessed of all royal prerogatives. But the shroud is in the bowels of the ground—the body is with the earth, the spirit with God who gave it—the virtues of the Monarch, and the errors of the individual, are balanced in the scales of the sole unerring Judge. And if it shall please that pure Fountain of Light to change the crown of thorns he lately wore for an imperishable crown of glory, and the faded insignia of earthly royalty for white robes,



pure and spotless before the Lamb,—to what will the gracious boon be due, by whose merits will it be won? Will his own virtues, or those of his illustrious ancestors, will the brilliant achievements of his reign, the laurels of war, or the arts of peace, purchase for him the glories of eternity?—No, my brethren! Earthly, they may claim their earthly reward, from the future historian, when present love and hate are removed from the changing scene,—when the voice that flattered, and the tongue that slandered, are heard no more. But with that Ancient of Days, “who is too pure to behold iniquity,” there is but one source of pardon, of resurrection, and of life, even the precious blood of Christ shed upon the cross,—of Him who, like the course of that unvarying nature which He rules, “hath no respect of persons,” or of places, or of times,—of Christ, the sole fulfiller of the law, the Sun of Righteousness shining on all alike, “the same yesterday, to-day, for ever;” of Christ, the beams of whose mercy gild with equal rays of hope the sceptre of the sovereign and the fetters of the slave!—Pp. 21—23.

It was our intention to have given an earlier notice of Mr. D’Arblay’s sermon; but, by some means, it has been hitherto overlooked. Its merits, however, will not allow us to pass it by altogether; though the immediate object of its publication has now become matter of history.

*Modern Methodism Unmasked: in a Letter to the Rev. Richard Warner, Author of “Evangelical Preaching.”* By a LAYMAN. London: Baldwin and Cradock. 1830. 8vo. Pp. 84.

This is a spirited, though not intemperate, and, at all events, a faithful exposition of the errors of the Evangelical, or rather pseudo-evangelical party, in the Church. The author professes his conviction, that the doctrine of the Church of England concurs with the sentiments, directly or indirectly conveyed, of Tomline, Warburton, Lavington, Secker, Jortin, Whitby, Paley, Clarke, Cave, and Eusebius; and he combats, with great strength of argument, the tenets of the Evangelicals, which he identifies with those of Calvinistic Methodism. In the above list the author would be understood, we presume, with some limitation; inasmuch as the orthodoxy of some of

the eminent Divines there cited is, on certain points, more than questionable. At all events, his own views of the subject of Evangelical heterodoxy is lamentably correct. Such things are; this we know personally and from repeated experience: and, we can only say, that such things ought not to be.

*A Manual of Family Devotion; containing a Form of Prayer for every Morning and Evening in the Week: selected and compiled chiefly from the Book of Common Prayer. To which are added some occasional Prayers.* By the Rev. THOMAS STEVENSON, M.A. Fourth Edition. London: Rivingtons. 1829. 12mo. Pp. xii. 204. Price 3s. 6d.

A VOLUME of compilations! The Preface itself is composed of a series of paragraphs from the Theological Review, Rev. T. Biddulph, Archbishop Leighton, Daniel Wilson, and the Psalms. It is more to the purpose, however, to observe that the Prayers are compiled with considerable judgment; and a fourth edition of the work is no mean proof of its practical utility. We should like to be informed, by the way, by what means Mr. Stevenson has made the remarkable discovery, that Daniel Wilson is “an eminent Divine!”

*Friendship’s Offering: A Literary Album, and Christmas and New Year’s Present for 1831.* London: Smith, Elder and Co. Pp. xii. 408. Twelve Plates. Price 12s. elegantly bound.

We have just received an early copy of this exquisite little book; and as, from its moral tendency, we have swerved from our immediate province, to announce its appearance in former years, we shall not refuse it the like attention at present. The proprietors seem to have used every exertion to keep up, or rather to enlarge, their claims to public patronage; and we sincerely congratulate them on the production of a volume, which it will be difficult to equal, and scarcely possible to surpass. Of the literary portion of the work, while the Editor has



availed himself of the services of the most popular writers of the day, he has at the same time been careful in the selection of articles, which are likely, from their excellence, to make a lasting impression on the mind, and "to assist in forming the taste, exercising the judgment, and improving the heart." The embellishments are executed in the first style of the art; and the subjects chosen for illustration are replete with interest.

*Sermons preached in St. George's Church, Everton. By the Rev. MATSON VINCENT, M.A. of University College, Oxford. London: Hatchard. 1830. 12mo. Pp. xii. 419. Price 6s.*

FROM the thirteenth sermon in this volume we extract the following:—

Yes, my dearest brethren in the Lord, and more especially you, who may be setting out in the walk of grace, and inquiring your way to Zion, with your faces thitherward, let it be your grand leading concern, sinners as you may see yourselves to be, and sinners as you are, always to believe, that your salvation, from first to last, is all of grace; all freely given, in and with the Saviour, without any deservings,—any qualifications on your part. *The more sinful you see yourselves to be, and the fewer qualifications you see yourselves to possess, the more you will perceive, that such a salvation is suited to your case; and the more it will commend itself to your judgment, and your acceptance.*—Pp. 241, 242.

Now, we would ask, whether this is the doctrine of the Bible? True it is, that salvation is the free gift of God, through Christ, without any deservings, but surely *not without any qualifications* on the part of man. There are numberless other assertions of a like tendency, to which we are bound to object in Mr. Vincent's discourses: and, as we expected from the models upon which he has grounded them, they do not come within our notion of Gospel truth. We have no doubt, however, of the sincerity of the preacher, in his reverence for such names as Hervey, and Romaine, &c.; but we must warn him that the peculiar complexion of their Theology is not well suited with the sober piety of the English church, or,

in every respect, in accordance with the declarations of Scripture. His sermons, however, are not entirely without merit; and his appeals are frequently impressive: but of the effect which they are likely to produce, we have our doubts.

#### WORKS PREPARING FOR PUBLICATION.

The Errors of Romanism traced to their Origin in Human Nature. By R. Whately, D.D. Principal of St. Alban's Hall, Oxford.

The Second Volume of the *Iris*, a Religious and Literary Offering for 1831, edited by the Rev. Thomas Dale, M.A., is announced for publication on the 1st of November next. The Work will be illustrated from Pictures by Carlo Dolci, Rembrandt, Murillo, Titian, Dominichino, N. Poussin, Correggio, Sir J. Reynolds, B. West, and Sir Thomas Lawrence,—engraved by some of the most eminent Engravers; and the Literary Department will, as before, be decidedly of a religious tendency.

The Sixth Edition of the *Cabinet Lawyer*. Revised and enlarged, in one vol. 18mo. 8s. 6d. boards, and comprising the New Acts of the 11 Geo. IV. and 1 Will. IV. and Legal Decisions to the Summer Assizes, The Cabinet Lawyer; or, a Popular Digest of the Laws of England: with a Dictionary of Law Terms, Maxims, Acts of Parliament, and Judicial Antiquities; correct Tables of Assessed Taxes, Stamp Duties, Excise Licenses, and Post Horse Duties; Post Office Regulations, Rates of Portage, Turnpike Laws, Corn Laws, Prison Regulations, &c.: presenting a clear and complete Exposition of the whole Civil, Criminal, and Constitutional Law of England as now administered.

An entirely New Edition of *Drew on the Immateriality and Immortality of the Human Soul*. Carefully revised and enlarged by the Author. Cloth, 10s. 6d.

A Manual of Prayers, in Easy Language, for every Day in the Week. By the Rev. J. Topham, M.A. F.R.S.L. Rector of St. Andrew and St. Mary Witten, Droitwich.

Dedicated to his Grace the Archbishop of Canterbury. In small 8vo. price 5s. in extra boards, with a Portrait, Vol. I. of The Sunday Library; or, the Protestant's Manual for the Sabbath Day: being a Selection of Sermons from eminent Divines of the Church of England, within the last half century; with occasional Biographical Sketches, and Short Notes. By the Rev. T. F. Dibdin, D.D.

## A SERMON,

PREACHED NOVEMBER 5, 1673, AT THE ABBEY-CHURCH IN WESTMINSTER, BY  
JOHN PEARSON, LORD BISHOP OF CHESTER.\*

PSALM CXI. 4.

*He hath made his wonderful works to be remembered.*

THIS Psalm begins with an hallelujah, and wholly consisteth of praise and thanksgiving; in which the people of God express a just resentment, and grateful acknowledgment of the chiefest mercies received by their fathers, referring them all to the goodness of God, and jointly and publicly magnifying his name, as if it were previous to the "great voice of much people in heaven" heard by St. John. The words are so indited by the Spirit, so penned by the Prophet, that they may be a perpetual rule and direction in all ages to the Church, guided by the same Providence, protected by the same power, to have the like sense, and render the same praise to him whose "hand is not shortened at all."

This duty is here taught us in such a manner as may render it most proper for us to offer, most acceptable to him to whom it is to be offered. The expressions of the Psalmist sufficiently inform us, that it must be unfeigned and real, sincere and integral, without any intervening doubts of his benign and immediate influence, without mingling thoughts or imaginations of any other assistance, ascribing to him the whole deliverance, rendering to him the whole "glory due unto his name," that he "alone may be exalted:" there is nothing less than this intimated in the first address, "I will praise the Lord with my whole heart." The same must also be public and united, universal and illimited, with a general consent and holy kind of conspiracy; that the praise to be rendered may bear some show of proportion to the mercy received, and, as the blessing, so the return, may be, without exception, publicly performed "in the assembly of the upright, and in the congregation."

The duty thus taught and described is next urged and enforced by expressing a reason, which hath a natural tendency to excite our performance, or rather to constrain us. For "the works of the Lord are great," ver. 2. "His work is honourable and glorious; and his righteousness endureth for ever," ver. 3. Whereby he sheweth, that in the extraordinary works of God, wrought for the benefit of his people, the attributes of the divine nature manifestly appear; as his wisdom in contriving them, his power in effecting them, his goodness in vouchsafing them, his justice in denying them to others, his mercy in conferring or confining them to us; and at the same time informeth us, that our praise consisteth in the sole acknowledgment of these attributes. For he whose "glorious name is exalted above all blessing and praise," cannot receive glory from us: "our goodness extendeth not to him:" he is only glorified by the manifestation of himself, with our acknowledgment and declaration of the glorious excellencies which are in him, and the emanations proceeding from them.

\* In lieu of an original sermon, we have given one by Bishop Pearson, which has now become extremely scarce. We have already presented our readers with one of that eminent Prelate's scattered rarities, and may possibly have other opportunities of giving similar reprints.

This general reason is followed by a more immediate, more concerning and convincing provocation to the same duty; in that he which hath done so great things for our fathers, and promised the like to us, hath also revealed the counsel of his will, and his design in the doing of them, both for our benefit and his own honour: that there might be not only a sufficient reason to move and persuade us, but also an express signification of his will, to determine and oblige us unto a perpetual and never-failing commemoration of his goodness. And the revelation of this design of God is clearly delivered in the words of my text: "He hath made his wonderful works to be remembered."

I shall not trouble you with any division of my text, but only raise this observation from it which is naturally contained in it: *Where God hath wrought any signal work for any people or nation, he justly expecteth and requireth a public and perpetual acknowledgment of it.* The truth of this indubitable observation, as it is useful for many purposes, so it is evident by innumerable instances; three of which are glanced at in this short Psalm. First, "He sent redemption unto his people," ver. 9; that is, he sent Moses and Aaron unto the Israelites, by whose hand he brought them out of the land of Egypt; and certainly he made that wonderful work to be remembered. For they obtained their dismissal by the intervention of a destroying angel, while the Egyptians perished and they were preserved: upon which the feast of the Passover was instituted, and with this remark, "This day shall be to you for a memorial: and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance for ever." Upon their coming forth from thence, the law of the Sabbath was fixed to a certain day, in reference to the same deliverance, with the like intimation. "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God hath commanded thee to keep the Sabbath-day."

Secondly, "He hath given meat unto them that fear him," ver. 5. that is, probably, he fed them miraculously when they cried unto him in the wilderness; he gave them manna, even bread from heaven, but with this command: "Fill an omer of it to be kept for your generations, that they may see the bread wherewith I have fed you in the wilderness." And this wonderful work was made to be remembered, not only in itself but in its signification. For he which said, "I am the bread which came down from heaven," when he was by his death to deliver us from the wrath of God, and to make a way open for us to eternal life, instituted the blessed Sacrament to this end, that "as often as we eat that bread, and drink that cup, we should shew the Lord's death till he come."

Thirdly, "He gave them the heritage of the heathen," ver. 6; that is, when the sins of the Amorites were full, he drove out them and their neighbouring nations, that he might place his peculiar people in the promised land of Canaan. He magnified Joshua, as he had done Moses, in the sight of all Israel; he cut off the waters of Jordan, that the ark of the covenant might pass before them, and the

people follow that, to take possession of the land. And lest the memory of such a wonderful work should perish, he caused twelve stones taken "out of the midst of Jordan, out of the place where the priests' feet stood firm," to be laid in Gilgal, for a memorial to the children of Israel for ever.

Upon these, and the like instances, founded in the express will and revelation of God, delivered in the writings of Moses and the Prophets, preserved in the public monuments and sacred archives of the sanctuary, the Church of God, in after ages, followed the same rule, and without any scruple put upon themselves the same obligation. For having a due apprehension of the great equity and justice of the thing itself required, whensoever the like goodness of God was manifested to them, though his will was not expressly revealed, when his promises were fulfilled, though the prophecies ceased, they thought it necessary to oblige themselves and their posterity to the duty; as knowing that thankfulness is a necessary virtue by the eternal law of nature, and that the design of God, who changeth not, could not but be the same for his glory, whensoever he made the same demonstration of his mercy. Thus the Jews in their dispersion, being saved from a national destruction, of themselves instituted the feast of Purim: "they ordained and took upon them and upon their seed, so that it should not fail, that they would keep these two days every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every city; that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed."

It is easy to derive and justify a doctrine from so many holy examples, all beyond exception, all the safest patterns for our imitation: it is easy to improve it, if we will attend not only to the truth, but also to the reasons and the use of it. And great reasons there are, whether we consider the benefit received or the duty required. First, in reference to any signal benefit, any extraordinary mercy received, it is necessary we should have a true sense and firm persuasion of the work of God in it, that we may learn to depend upon his Providence, which we find so vigilant over us, so beneficial to us; that we may attribute nothing to ourselves, or sacrifice to our own nets; that we may discern his hand in his own work, and say with the Prophet, "I will praise thy name for ever, because thou hast done it;" that we may speak as unfeignedly, as emphatically, "To thee, O Lord, do we give thanks, to thee do we give thanks."

Secondly, this design of God teacheth man to make a true estimate, and set a value upon the benefit received as coming from his hand. How great soever any temporal deliverance may be, which beareth proportion with the evil or danger escaped; it can never be so great in itself as in the consideration of the Deliverer. No enjoyment on earth can equal this assurance, that the Preserver of men careth for us, that the Lord taketh pleasure in his people. We ought not to value so much any preservation, as his favour who preserveth us; because "his loving-kindness is better than life."

Again, in relation to the duty of a grateful remembrance, and suitable return of praise and thanksgiving, this design of God ought to

be embraced with all comfort and cheerfulness. For what greater honour can man receive, than that God should desire to be honoured by him? What greater advantage can we have, than that he should therefore bless us, that he may receive praise from us, and purchase his glory by the expense of his goodness? If God, who enjoyed himself alone from eternity, hath made all things for the praise of his glory; if he hath designed to bless us, that we may glorify him, and makes so advantageous an interpretation of the return of our thanks; if he hath thus "made his wonderful works to be remembered," nothing but a wretched ingratitude can deprive us of them.

Lastly, the equity and excellency of the duty enforce the obligation. Here is not any thing required, but what may be justly challenged, what cannot be with any pretence denied. There is a moral obligation between men, to "render to every man his due, honour to whom honour:" and this divine acknowledgment is required upon no other terms, "Give unto the Lord the praise due unto his name." It is required in a due proportion, "Praise him according to his excellent greatness," according to the manifestation of it. This is the exercise of the blessed saints and angels in the nearest view of his perfections: the language of heaven is, Alleluja; and there is nothing more heavenly upon earth. For "it is good to sing praises unto our God; for it is pleasant, and praise is comely. O that men would therefore praise the Lord for his goodness, and for his wonderful works to the children of men."

I am willing to suppose we may be in some measure by this brief discourse persuaded, that if this nation hath received any signal mercy, as upon this day, we are some way obliged to remember, to acknowledge, to give thanks for it. If we be sensible of any extraordinary manifestation of the goodness of God towards us, I hope we shall not be so singular as to desert all the examples of the people of God in former ages.

And as to the certainty of the mercy, I think we may safely say with the Prophet, "O God, thou hast taught us from our youth, and hitherto have we declared thy wondrous works." We have been all brought up in this persuasion: *hitherto* we have thought the mercy great, and the duty necessary. Certainly we may without vanity say, "We have heard with our ears, and our fathers have told us of the great works which God wrought for us in their days:" *hitherto* we have believed them, and praised him. But if there be any which speak so much of our forefathers, that we may give no credit to our fathers; if they teach us that our eyes and our hands daily deceive us, and therefore we must take heed lest we believe what we have heard with our ears; if in that which we take to be so grand a conspiracy, there was nothing of substance, but only the species of a treason; though the doctrine you have heard be good to other purposes, yet as to this day's assembly it will signify little.

Being therefore the new apologists for those popish conspirators have invented those shifts and excuses for them, which they themselves, though great masters in that Roman art, could never pretend to, it will be necessary now to show how this doctrine is applicable

to this nation, how the text agreeth with the day. "God hath made his wonderful works to be remembered," saith the Prophet: this is the rule. The work of this day was "his wonderful work." The work of this day is never to be forgotten; this I take to be our case. We must acknowledge the first, or we are most stupid and insensible; we must perform the second, or we shall be most unworthy and ungrateful.

First, the work of this day was "his wonderful work." The providence of God is concerned in all events, but is most conspicuous in his greatest mercies; the mercy manifesting his goodness, the greatness his power. "One sparrow shall not fall to the ground without our Father," saith our blessed Saviour; and can we believe that thousands of men should in that manner be preserved from destruction without his gracious and fatherly concurrence? How low soever their opinion of heretics be, as they are pleased to call them, can we think so many persons designed to slaughter were not "of more value than many sparrows?" "Touch not mine anointed," is the voice of God: shall the King and the royal family, shall the nobles and judges of the land, shall the Church and people of God, shall all whose lives are precious in his sight, be saved at once from utter destruction by any other hand than his?

Certainly, either the design or the deliverance was from God; except we place him, as Epicurus did, without the world, and wholly unconcerned in it. But that was too black, too horrid, too impious, to be ascribed to any but to the grand enemy of God and man, "the spirit that worketh in the children of disobedience." The deliverance therefore was from him from whom he fell, and by whom, though he continue "the prince of the power of the air," he is still "reserved in everlasting chains." As the machinations of so much mischief to mankind bewrays the inveterate enmity of him who incessantly "seeketh whom he may devour;" so the prevention of so much cruelty is a sufficient demonstration of God's philanthropy.

Though many other arguments might be used to demonstrate that this was the work, "the wonderful work" of God, yet I shall make use only of one more, drawn from the words of God, and those very remarkable: "Behold, I will proceed to do a marvellous work amongst this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be lost. Woe unto them that seek deep to hide their counsel from the Lord; and their works are in the dark, and they say, Who seeth it? who knoweth it? Surely their turning of things upside down shall be esteemed as potter's clay." Isaiah xxix. 14—16.

Now if this be God's proceeding to his marvellous works, as he himself assureth us, it was never more evident than in the detection and defeat of this conspiracy. For never any sought so deep to hide their counsel; never any work was so in the dark. I speak not of the secret contrivance of the mischief in a cellar, but of their horrid secrecy and combination under the seal of sacramental confession; which they profess to be so sacred with them, that not for the saving of a whole nation from the greatest mischief imaginable, it may be



violated. For, as they say, all men are commanded by the law of God to confess all their sins to a priest; and therefore the priest, by the same law, is obliged in no case to reveal them. For certainly God never intended to impose so hard a necessity on a sinner, as necessarily to lose one of the two, either his temporal or his eternal life; his temporal, if he confess, his eternal, if he do not. Now if it were lawful for the priest, in any case, to reveal the confession, and not lawful for the sinner not to confess, he could not obtain eternal, without manifest danger of his temporal life. O the subtilty of the doctrine! the nicety of the practice! O the great Roman asylum! the happy security in the pretence of penance to impenitent wretches! Here they may freely open their tender consciences, and by a safe consultation receive advice in the worst of their designs for the advancement of the gospel, and the propagation of the faith. For they have of late so fortified this castle, that it is become impregnable, though the foundation of it be laid on a tradition of their own, wholly unknown, as they have acknowledged, to the vast number of the Eastern churches.

But if we grant the sacredness of confession, and the duty of secrecy in the confessor, which I shall not deny; yet reason (which can judge what designs are fit to be kept secret, and what not) will teach all men, and some of their divines have formerly taught, that a private secret ought to be revealed for a great and public good, for the prevention of a general evil, the confessor keeping the person confessing as close and safe as he may. And if this doctrine had been observed, our danger could not have long continued, which consisted in the mischief of the design, not in the number or power of the persons engaged, and consequently had vanished as soon as it was disclosed. But they were sufficiently fortified against this truth. For, that a private secret must yield to a great and public good, holds only, they say, in those countries where the prince is a Catholic, who believes the great religion of private and sacramental confession, and bears a great reverence unto it. And that too, when that Catholic prince is so pious and religious, that it may be rationally presumed that he will by no means urge the confessor with dangerous or troublesome interrogations, or in the least desire the persons of the traitors. Thus, upon an unjust supposal that our king was not a Catholic, and consequently not a Christian, both he and his kingdom were wholly excluded from the benefit of universal reason, and the doctrine of their most sober divines; and so their most pernicious "counsel lay" still "in the deep," wrapt up in the conscience of the priest, who had been taught that he knew it not as man but as God, and that it was not a natural or civil, but a supernatural, secret.

Again, it was very unreasonable to pretend the sacred power of the seal to keep the secrecy of this horrid conspiracy; because there was not any confession made of a sin committed and repented of (which only hath a proper tendency to absolution) but only of a crime intended and of a present resolution afterwards to commit it; which is not to be esteemed under penance at all (except there can be penitence where there is no penitent or pretender to be such), neither is it capable of absolution or any benefit of confession, being it is not



in itself confession, but rather consultation, and that the worst imaginable, including a resolute intention to commit the greatest crime. In this many of their doctors agree; and a Bishop of Rome hath given a full and clear resolution in the point. But in the greatest danger we could receive no benefit here, a new distinction making up the breach. For we must understand, that though it were not a formal, yet it was a virtual confession; though it were but a consultation, yet it had some reference to a sacramental confession, either already made, or in probability to be made hereafter; by virtue of which reference it was to be under the same secrecy, and to have the benefit of the same seal, being under it either directly or indirectly. Thus that grand conspiracy was consigned to take its best opportunity; as needing no repentance, but in case of a failure or non-performance. And so this "work" was still "in the dark."

Moreover, we might conceive ourselves safe from such a machination of any Christians, by that divine determination, "We must not do evil that good may come of it." For if their damnation were just, who slanderously reported of St. Paul, that he said, "Let us do evil, that good may come;" who could imagine that in any case of conscience this should be admitted? And indeed a great scruple arose even in the minds of the most confident assassines, whether the nocent and the innocent might be destroyed and perish together. "That be far from them to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from them;" (though all ought to have been accounted innocent in respect of them who had no authority to make such a discrimination, or to condemn and execute justice upon either): yet the sacred oracle could determine, that if the good to be expected were greater than the evil which was to be executed; if the destruction of the innocent might be compensated by the advantage which followed; then it was not only evidently lawful, but, so far as the good exceeded the evil, meritorious. And now let the evil be never so great, they were sure in the opinion of those whom they consulted, the propagation of the Roman faith, the advancement of the Catholic cause, the restitution of the papal jurisdiction was the greatest good imaginable, to which the ruin of the nocent or the innocent could bear no proportion.

All this was "sought in the deep to hide their counsel;" all this was wrought "in the dark;" and they said often among themselves, "Who seeth it? who knoweth it?" Wherefore if, notwithstanding all this contrivance of secrecy to hide their counsel, the horrid conspiracy was revealed, the snare discovered, and "their turning of things upside down esteemed as the potter's clay," God did then "proceed to do a marvellous work" for this people and nation, "even a marvellous work and a wonder." "This is that which the Lord hath done," and it were the greatest wonder if it were not "marvellous in our eyes." Which is the first part of our case.

Secondly, The wonderful work of this day is never to be forgotten. "God hath saved our lives by a great deliverance," as Joseph said; and can we ever be ungrateful to him who hath given us "such a deliverance as this?" as Ezra speaks. What can we ever expect to

make us mindful, if upon "such a deliverance as this" we prove forgetful? The text teacheth us, that it is the design of him who wrought it, that we should remember it; and shall we fulfil the design of our enemies, whom he defeated? Let them deny it, who may be ashamed of the intended cruelty; let not us forget it, who ought to rejoice in the mercy; lest we be unmindful of him whose the mercy was, and for which he expecteth to be honoured by us. God made the memory of his wonderful works to be part of the religion of his ancient people; such were the passover and the sabbath: let us think it a part of our religion to remember this wonderful work. Let this day "never fail from among us, nor the memorial of it perish from our seed." May we never live to see those times, in which the memory of this day shall be blotted out, or rather cast out with indignation: may we never hear of such an act of oblivion.

Nor is it our duty only to desire, but also to endeavour the perpetuity of this recognition: and consequently to use the just and proper means to perpetuate it. It was our religion, the settled religion of the Church of England, which was then aimed at; and nothing will preserve the due memory of this day, but the preservation of that. Nothing but that procured the enmity; nothing but that obtained the mercy. We know no other reason why men of the same nation, but of a different persuasion in matters of religion, should so combine against us; we are conscious of no other motive on our part to incline the infinite goodness of God to be so propitious to us; nor can any other consideration without this set a sufficient value upon the mercy received. Let us therefore "earnestly contend for the faith which was once delivered unto the saints:" let us keep that which was then preserved, if we expect the generations to come should praise the Lord for this deliverance. The persons are now dead whose lives were then preserved; if we suffer the same religion to perish which was then so signally owned, there will be little left for which the memory should be continued. Thus let us endeavour to perpetuate the memorial of this day, as the most just and innocent revenge.

But these things are in the hand of God; that God who saved our late sovereign alive upon this day, and suffered him to be cruelly murdered upon another. When I consider the present condition of our Church and nation, and fear that our sins begin to be full; I cannot but think the enemies of our religion, the papal emissaries, have now much an easier way to destroy it. They shall not need to seek so far into the deep, or to lay so vast a work in the dark; but then I cannot choose but remember those words which I read so frequently in the Scriptures, "God save the King: God save the King." God save him from the open rebellion of the schismatical party, the ruin of his father. God save him from the secret machinations of the papal faction, the danger of his grandfather. "God save the King;" and let all the people say, Amen.

## MISCELLANEOUS.

## ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

## No. VIII.

## FATHERS OF THE SECOND CENTURY.

## PAPIAS, QUADRATUS, ARISTIDES.

Τὴν πρώτην τάξιν τῆς τῶν Ἀποστόλων ἐπέχοντες διαδοχῆς.—Euseb. Hist. Eccl. III. 37.

IN descending from the Apostolical, to that which may be called the Ecclesiastical Age of Patristical Theology, the first writer, whose works have survived to any considerable extent the ravages of time, is *Justin Martyr*. But there were others before him, in the commencement of the second century, who had employed their pens in the support and defence of Christians and Christianity. Some of these indeed are known only by name, as John the Elder and Aristion, mentioned in a fragment of Papias,—of others, not even the name remains, being referred to by general appellations only, such as *οἱ κρείιστων ἡμῶν, disciples of the Apostles, Presbyters who had seen the Apostles*, and the like (See Irenæus, *passim*);—of others again, only a few minute passages are extant, scattered here and there by way of quotation, in the writings of subsequent authors. There are three individuals, however, who have attained to a degree of comparative celebrity—PAPIAS, QUADRATUS, and ARISTIDES; to whom it may therefore be advisable to devote a brief consideration.

According to Eusebius (Hist. Eccl. III. 39), and Jerome (De Vir. Ill. § 18), PAPIAS was the author of a work, in five books, entitled, "An Exposition of our Lord's Discourses." He was an Asiatic by birth; probably a native of Hierapolis, a city of Phrygia; of which he was afterwards Bishop. The time in which he flourished cannot be accurately ascertained; but from the order in which he is mentioned by Eusebius, he was in all probability contemporary with the Emperor Trajan. Chronologists vary between the years 110 and 116. Irenæus (Hær. V. 33) speaks of him as "a hearer of John, and a companion of Polycarp:" but whether St. John the Evangelist is intended, or John the Presbyter, has been much disputed. Eusebius is in favour of the latter opinion; but Irenæus would unquestionably have added the distinctive appellation, had not the Evangelist been present to his mind. Now Irenæus being the disciple of Polycarp, his authority must be allowed to possess considerable weight; in full reliance upon which Jerome has not hesitated to reckon Papias among the hearers of St. John the Divine, and in this decision he is followed by the generality of ecclesiastical writers. It is true, indeed, that Papias, in the fragment already alluded to, observes, that he never failed to inquire of those who had conversed with John, and the rest

of the Apostles, what they were wont to say; but he expresses himself in the same terms in regard to John the Presbyter; and these inquiries are by no means conclusive against his own immediate acquaintance with the disciples of our Lord. He was anxious, no doubt, to add to his own personal knowledge of these eminent teachers whatever information he could collect from others; and thus he may have been, and in all probability was, a hearer, not only of St. John, but also of the other Apostles and their successors, as well as a diligent inquirer into the several particulars of their lives and ministries, with which he was individually unacquainted.

In an old commentary on the second chapter of Revelations, by Blond, Papias is affirmed to have been Bishop of Pergamus; and a conjecture is added, that he was the angel of that church, to whom the Epistle is there directed to be sent.\* Both the affirmation, however, and the conjecture, are set aside by the universal consent of antiquity, which is unanimous in fixing him in the see of Hierapolis. His qualifications for this important trust can only now be estimated by the encomium which is passed upon him by Eusebius, that he was *a man of considerable eloquence, and well acquainted with the Scriptures*.† Valesius is indeed of opinion, that the character here given did not proceed from Eusebius, but bears evident marks of an interpolation. The passage is wanting in several MSS. as well as in the version of Rufinus; and seems to contradict the judgment which Eusebius himself has given in a subsequent chapter, that the writings of Papias are clearly the productions of a man of *very slender capacity*.‡ Be it observed, however, that in this latter instance, Eusebius is speaking with reference to certain opinions which Papias had advocated, respecting the millennial reign of Christ upon earth after the resurrection; and though in this particular case he unquestionably betrayed a singular want of judgment, it does not follow that his attainments are on that account to be generally underrated. The absence of the passage in some MSS. may possibly be owing to a mistaken zeal on the part of the copyists, to remove an apparent contradiction, as it is found entire in the very correct copy upon which the edition of Stephens was built. At all events, that Papias was amply entitled to the encomium, is abundantly manifest from the terms in which his writings are mentioned by Jerome in his Epistle to Lucinius:—*Sanctorum PAPÆ et POLYCARPI volumina falsus ad te rumor pertulit a me esse translata; quia nec otii mei, nec virium est, tantas res eadem in alteram linguam exprimere venustate*.

Photius has recorded a tradition, that Papias died a martyr, and others have stated that he was a fellow-sufferer with Onesimus, the

\* We omitted to mention, in our last article, that Polycarp is generally supposed to have been the angel of the Church of Smyrna, to whom the Epistle is directed to be sent, in Rev. ii. 8. The contents of that letter accord precisely with the history of the venerable Bishop, and the state of the Church during his time; and the part which the Jews took in his martyrdom, was a natural result of the conduct there ascribed to them.

† Hist. Eccl. III. 36. Ἀνὴρ τὰ πάντα ὅτι μάλιστα λογιώτατος, καὶ τῆς γραφῆς εἰδῆμων.

‡ Eccl. Hist. III. 39. Σφόδρα γὰρ τοι σμικρὸς ὢν τὸν νοῦν, ὥς ἂν ἐκ τῶν αὐτοῦ λόγων, τεκμηριώμενον εἰπεῖν, φαίνεται.

disciple of St. Paul. This account, however, originated in a palpable mistake of Simeon Metaphrastes, who has confounded the Onesimus of the New Testament with another individual of the same name, who lived long afterwards. There is also another tradition, preserved in the Alexandrian Chronicle, that Papias was put to death at Pergamus, about the time of Polycarp's martyrdom at Smyrna. Little credit, however, attaches to either of these relations; and, as Eusebius and Jerome are alike silent on the subject, it is more probable that he died a natural death.

From the passage of Jerome above cited, it appears that the Five Books of Papias were still in existence in the time of that Father, who was supposed to be engaged upon a Latin translation of them. Some traces of them have also been discovered so lately as the beginning of the thirteenth century; at least, if their insertion in a MS. Catalogue of Books, compiled in the year 1218, is sufficient authority for this conclusion. A few unimportant fragments are all that now remain, which may be seen in Grabe's *Spicilegium*, and Dr. Routh's *Reliquiæ Sacræ*.

QUADRATUS was an Athenian, if not by birth, at least by education. The little information respecting him which is afforded by Eusebius, is coincident with the reign of Trajan, and precedes the account which he has given of Papias and Clemens Romanus. There is no doubt that these Fathers were contemporary as to the greater portion of their lives, and possibly Quadratus was the more advanced in years; but in regard to the date of their respective writings, of which we have any memoranda, he falls several years later. He was one of those favoured individuals, who, in the infancy of the Gospel, were endowed with the *gift of prophecy*; and the best energies of his mind and body were exerted in doing the work of an Evangelist, in building up the Churches which had been founded by the Apostles, and in propagating the knowledge of the Gospel in distant lands. He had received the benefit of Apostolical instruction; and had conversed with some of those who had been the objects of our blessed Lord's most astonishing miracles. (*Euseb. Hist. Eccl. III. 37.*)

In the sixth year of his reign, A. D. 123, the Emperor Adrian passed the winter at Athens, with a view to his initiation into the Eleusinian mysteries. It had now become an essential feature in these rites to hold up the Christians to contempt and ridicule, and to cast the most slanderous imputations upon their character and morals. The extension, therefore, of the imperial patronage to the most celebrated Pagan superstition, could not be otherwise regarded than as yielding a favourable opportunity for the renewal of those persecutions, which the vindictive malice of the enemies of the Gospel were never willing to forego. Upon the occasion of the Emperor's return to Athens, in the year 126, Quadratus stood forth in defence of his afflicted brethren, and addressed to him An Apology for the Christian Religion, which is characterised by Eusebius "as exhibiting marks of a sound understanding, and a right Apostolical division of the word of truth."\*

\* Hist. Eccl. IV. 3. Ἐξ οὗ κατείδν ἐστὶ λαμπρά τεκμήρια, τῆς τε τοῦ ἀνθρώπου διαβολῆς, καὶ τῆς Ἀποστολικῆς ὁρθοτοίας. Compare 2 Tim. ii. 15.

He was the first writer of an Apologetical Address to any of the Roman Emperors; and his appeal was productive of a most salutary effect. An imperial rescript was immediately issued to Minutius Fundanus, the proconsul of Asia, enjoining the immediate cessation of indiscriminate persecution; and authorising the punishment of those Christians only, who were convicted of actual crime. Having effected this desirable end, Quadratus was the farther means of bringing together again the brethren, who had been scattered abroad by the persecution, and re-uniting them in the bonds of fellowship, and in ardent zeal for the faith of Christ. See a fragment of an Epistle from Dionysius, Bishop of Corinth, to the Athenians, in Euseb. Hist. Eccl. IV. 23.

After the death of Dionysius the *Areopagite*, the episcopal chair at Athens had been filled by Publius, and to him succeeded, as we learn from the letter just quoted, *Quadratus*. Doubts, however, have been entertained respecting the identity of the Bishop of Athens with the Christian Apologist; and the question seems entirely to turn upon the true import of the letter of Dionysius. Jerome (de Vir. Ill. § 19.) plainly acknowledges but one individual; and his authority is followed, with every appearance of probability, by Cave, Grabe, and the more recent critics. On the other hand Valesius, and after him Dupin, Tillemont, and Basnage, maintain that the language employed by Dionysius implies that Quadratus was his contemporary, and thus nearly half a century younger than the Apologist. It should seem, however, that such a conclusion is by no means warranted by the epistle in question, in which the writer is not speaking of passing events, but exhorting the Athenians, by the example of other times, to rise superior to the trials of persecution, as they had formerly done at the instigation of Quadratus. As to the objection that Eusebius has not given to the author of the Apology the title of Bishop, no great weight can be attached to it, even though Quadratus, as is probably the case, was bishop at the time. The martyrdom of Publius is said to have taken place, January 21, A. D. 125, so that his successor had commenced the second year of his episcopacy during Adrian's stay at Athens, who, as the head of the Church, was obviously the proper person to espouse its interests before the prince. It has been argued, indeed, that the Apology was presented on his first visit to Athens in the year 123; and from the close juxtaposition in which his initiation into the Eleusinian mysteries, and his acceptance of the Apology are placed in Jerome's account, such an inference at first sight readily presents itself.\* The two events however are separated by Eusebius in his Chronicon, who refers them to the seventh and tenth year of the emperor's reign respectively. Chronologists also assign the commencement of the persecution, consequent upon the initiation of Adrian,

\* Jerom. de Vir. Ill. §. 19. *Cum Adrianus Athenis exegisset hyemem, invicens Eleusinia, et, omnibus pene Græciæ sacris initiatus, dedisset occasionem iis qui Christianos oderant absque præcepto Imperatoris vexare credentes, porrexit ei Quadratus librum pro religione nostrâ compositum, valde utilem, plenumque rationis et fidei, et Apostolica doctrina dignum.*



to the eighth, and the edict for its cessation to the tenth year of his reign; so that the date of the Apology is incontrovertibly fixed to the year 126. A moment's consideration will show that the comparatively modern conjecture, which makes Quadratus Bishop of Philadelphia, and the angel of that church to whom the epistle is addressed in Rev. iii. is utterly unfounded. It evidently originated in a mis-translation of the following passage from an anonymous writer, quoted in Euseb. Hist. Eccl. v. 17. οὔτε Ἀγαβόν, οὔτε Ἰούδαν, οὔτε Σίλαν, οὔτε τὰς Φιλίππου θυγατέρας, οὔτε τὴν ἐν Φιλαδελφίᾳ Ἀρμίαν, οὔτε Κοδράτον, οὔτε τινὰς ἄλλους μηδὲν αὐτοῖς προσήκοντας, καυχέσονται. So again: Κοδράτον καὶ τὴν ἐν Φιλαδελφίᾳ Ἀρμίαν. In both these instances, the author of the conjecture in question has connected the words ἐν Φιλαδελφίᾳ equally with *Ammia* and *Quadratus*, though the plain grammatical construction will admit of their application to *Ammia* alone.

From a passage in Eusebius (Hist. Eccl. IV. 3.) it appears that the Apology of Quadratus was known to that historian, and that copies of it were in the hands of several of the brethren. One short fragment only is now in existence, which is so valuable and important a testimony to the truth and reality of the miracles of Christ, that we sub-join it.

Τοῦ δὲ σωτῆρος ἡμῶν τὰ ἔργα αἰὲ παρῆν· ἀληθὴ γὰρ ἦν· οἱ θεραπευθέντες· οἱ ἀναστάντες ἐκ νεκρῶν· οἱ οὐκ ὤφθησαν μόνον θεραπευόμενοι, καὶ ἀνιστάμενοι, ἀλλὰ καὶ αἰὲ παρόντες· οὐδὲ ἐπίδημούντος μόνον τοῦ σωτῆρος, ἀλλὰ καὶ ἀπαλλαγέντος ἦσαν ἐπὶ χρόνον ἱκανόν· ὥς τε καὶ εἰς τοὺς ἡμετέρους χρόνους τινὲς αὐτῶν ἀφίκοντο.

In conjunction with Quadratus, Eusebius and Jerome generally mention his cotemporary ARISTIDES, who also presented to Adrian an Apology for the persecuted Christians, and their holy religion. Aristides was a philosopher of Athens, and his Apology was accordingly interwoven with a variety of the sentiments and maxims of the schools. So attached was he to the studies and habits of the philosophers, that, after his conversion to Christianity, he continued to wear their peculiar dress. His Apology is said to have been conducted with great ingenuity, to have exhibited considerable learning, and to have formed the model of those which Justin afterwards delivered to the Antonini. It was still in existence in the time of Eusebius; and the martyrologists of the ninth century, Ado and Usuard, refer to it as containing an account of the martyrdom of Dionysius the Areopagite. They tell us also that it comprised a disquisition respecting the Divinity of Christ. A copy of it was lately supposed to have been still extant in a library attached to a monastery near Athens, where a French writer declared that he had seen it; but all search for it has hitherto proved fruitless. Its recovery, so earnestly desired by Grabe, would indeed be a valuable addition to the treasures of Patristical Theology.

Not a line of the writings of Aristides has escaped the wreck of time; so that the above brief statement comprises all that is known

either of them or of himself. We are assured, however, that he was a powerful advocate of the Christian cause; and his evidence in favour of the truth of the Gospel, as well as that of Quadratus, is rendered stronger from the fact, that they were *converted heathens*. We cannot better conclude the present article, than by adducing the observations of Addison on this subject, from his *Evidences of the Christian Religion*. "I do allow, that generally speaking, a man is not so acceptable and unquestioned an evidence in facts, which make for the advancement of his own party. But we must consider, that, in the case before us, the persons to whom we appeal were of an opposite party, till they were persuaded of the truth of those very facts which they report. They bear evidence to a history in defence of Christianity, the truth of which history was their motive to embrace Christianity. They attest facts which they had heard while they were yet heathens; and, had they not found reason to believe them, they would still have continued heathens, and have made no mention of them in their writings. When a man is born under Christian parents, and trained up in the profession of that religion from a child, he generally guides himself by the rules of Christian faith in believing what is delivered by the Evangelists; but the learned pagans of antiquity, before they became Christians, were only guided by the common rules of historical faith: that is, they examined the nature of the evidence which was to be met with in common fame, tradition, and the writings of those persons who related them, together with the number, concurrence, veracity, and private characters of those persons; and being convinced upon all accounts that they had the same reason to believe the history of our Saviour, as that of any other person to which they themselves were not actually eye-witnesses, they were bound by all the rules of historical faith, and of right reason, to give credit to this history. This they did accordingly, and in consequence of it published the same truths themselves, suffered many afflictions, and very often death itself, in the assertion of them. When I say, that an historical belief of the acts of our Saviour induced these learned pagans to embrace his doctrine, I do not deny that there were many other motives, which conduced to it, as the excellency of his precepts, the fulfilling of prophecies, the miracles of his disciples, the irreproachable lives and magnanimous sufferings of their followers, with other considerations of the same nature: but whatever other collateral arguments wrought more or less with philosophers of that age, it is certain that a belief in the history of our Saviour was one motive with every new convert, and that upon which all others turned as being the very basis and foundation of Christianity."\*

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\* Addison's Evidences, Sect. III. § 5, 6.

## THEOLOGICAL STUDIES.

## No. XV. PROFESSOR BURTON'S LIST.

The following list contains the titles of only a small number of works upon each subject. Some, which are most popular, and in the hands of every student, are omitted. Those which are printed in *Italics* are recommended either as particularly valuable, or as condensing the substance of larger works. Those which have an asterisk prefixed are of a more learned kind.

## ATHEISM AND INFIDELITY.

*Van Mildert's Boyle Lectures.*

*Paley's Natural Theology.*

Bentley's Confutation of Atheism.

\*Dr. S. Clarke on the Being and Attributes of God.

Dr. J. A. Harris's Refutation of the Atheistical Objections against the Being and Attributes of God.

\*Reimann's *Historia Universalis Atheismi et Atheorum.*

## NATURAL AND REVEALED RELIGION.†

*Leland's Advantage and Necessity of the Christian Revelation.*

Stackhouse's Defence of the Christian Religion.

Delaney's Revelation Examined with Candour.

*Butler's Analogy of Religion.*

Ellis's Knowledge of Divine Things.

## DEISM.

*Leland's View of the Principal Deistical Writers.*

*Dr. Nicholls's Conference with a Theist.*

Bishop Conybeare's Defence of Revealed Religion.

Skelton's Deism Revealed.

Foster's Usefulness, Truth, and Excellency of the Christian Revelation.

\*Smith's Cure of Deism.

## EVIDENCES OF CHRISTIANITY.

*Jenkins's Reasonableness and Certainty of the Christian Religion.*

Stackhouse's Fair State of the Controversy between Mr. Woolston and his adversaries.

Houtteville, *La Religion Chrétienne*

*prouvée par les faits.* Translated into English.

Abbadie's Vindication of the Truth of the Christian Religion.

\*Bp. Kidder's Demonstration of Messias.

*Paley's Evidences.*

## PROPHECY.

*Bishop Hurd on the Prophecies.*

*Sherlock on the Use and Intent of Prophecy.*

Bishop Chandler's Defence of Christi-

anity. Vindication of the Defence.

Twells' Boyle Lectures.

Lady Moyer's Lectures.

## MIRACLES.

*Bishop Douglas's Criterion of Miracles.*

*Bishop Smallbrook's Vindication of the Miracles of our blessed Saviour.*

Fleetwood's Essay on Miracles.

*Campbell's Dissertation on Miracles.‡*

† The Boyle Lectures are particularly valuable upon this subject. An abridgment of them was published from 1692 to 1732, by G. Burnet, in four volumes, entitled, *A Defence of Natural and Revealed Religion.* 1737.

‡ For the controversy with Dr. Middleton concerning the continuance of miraculous powers, see Dr. Chapman, Church, and Dodwell.

## HEBREW, SYRIAC, &amp;C.

*Lee's Hebrew Grammar.*  
*Simonis Lexicon Hebraicum*, ed. Winer.  
*Oberleitner, Elementa Aramaicæ sive*  
*Chaldaeo-Syriacæ Linguae.*  
*Buxtorf, Lexicon Chaldaicum et Tal-*  
*muldicum.*  
*Jahn, Chaldaische Chrestomathie.*  
*Hoffmann, Grammatica Syriaca.*

*Castellus, Lexicon Syriacum*, ed. Micha-  
 elis.  
*Oberleitner, Chrestomathia Syriaca.*  
 \**Psalterium Syriac. Erpenii*, ed. Dathe.  
*De Sacy, Grammaire Arabe.*  
*Goliuz, Lexicon Arabicum.*  
*De Sacy, Chrestomathie Arabe.*  
*Kosegarten, Chrestomathia Arabica.*

## JEWS.

*Connexion of Sacred and Profane*  
*History by Shuckford, Russell, and*  
*Prideaux.*  
*Jennings's Jewish Antiquities.*

*Lewis's Antiquities of the Hebrew*  
*Republic.*  
*Lowman's Dissertation on the Civil Go-*  
*vernment of the Hebrews, with App.*

## SCRIPTURES.

*Townsend's Old and New Testament*  
*arranged.*  
*Horne's Introduction.*  
 \**Le Long's Bibliotheca Sacra.* Con-  
 tinuation by A. G. Masch.  
*Bp. Clayton's Vindication of the Histo-*  
*ries of the Old and New Testament.*

*Leland's Divine Authority of the Old*  
*and New Testament asserted.*  
*Collier's Sacred Interpreter.*  
*Lowth's Vindication of the Divine*  
*Authority of the Old and New Test.*  
 \**Cosins's Scholastical History of the*  
*Canon of Scripture.*

## OLD TESTAMENT.

*Grave's Lectures on the four last books*  
*of the Pentateuch.*  
*Bryant's Observations upon the*  
*Plagues.*  
*Peters's Critical Dissertation on the*  
*Book of Job.*  
 \**Dimock's Notes, Critical and Ex-*  
*planatory, on the Books of Psalms*  
*and Proverbs.*

*Lowth's Translation of Isaiah.*  
*Blayney's Translation of Jeremiah,*  
*Lamentations, and Zechariah.*  
*Newcome's Improved Version of Ezekiel*  
*and the minor Prophets.*  
*Pococke's Notes on Hosea, Joel, Micah,*  
*and Malachi.*  
*Chandler's Vindication of the Antiquity*  
*and Authority of Daniel's Prophecies.*

## SEPTUAGINT.

*Schleusner, Lexicon in LXX. et reliquos*  
*interpretes Græcos.*

\**Hody, De Bibliorum textibus origina-*  
*libus, Ver. Gr. et Lat. Vul. lib. iv.*

## NEW TESTAMENT.

*Schleusner, Novum Lexicon Græco-*  
*Latinum in Novum Testamentum.*  
*Elsley's Annotations on the Gospels and*  
*Acts; Slade's on the Epistles; and*  
*Dean Woodhouse's on the Apocalypse.*  
*Elsnerus, Observationes Sacræ.*  
 \**Raphelius, Annotationes.*  
 \**Wolfius, Curæ Philologicæ et Criticæ.*  
*Biscoe's History of the Acts of the*  
*Holy Apostles.*  
*Paley's Horæ Paulinæ.*

\**Pritius, Introductio in Lectionem*  
*Novi Testamenti: ed. Hoffmann.*  
*Greswell on the Principles and Ar-*  
*rangement of a Harmony of the*  
*Gospels; and Harmonia Evangelica.*  
*Jones on the Canon of the N. T.*  
 \**Pfaffius, Dissertatio Critica de Genu-*  
*inis Librorum Novi Testamenti*  
*Lectionibus.*  
 \**Millii Prolegomena in Novum Testa-*  
*mentum.*

## TRINITY.

*Berriman on the Trinity.*  
*Stillingfleet's Discourse on the Trinity*  
*and Scripture Mysteries.*

*Waterland's Importance of the Doctrine*  
*of the Holy Trinity.*

## DIVINITY OF CHRIST.

*Waterland's Works*, four first volumes.  
 Sherlock on the Socinian Controversy.  
 Edwards's Preservative against Socinianism.

*Dr. P. Smith's Scripture Testimony.*

*Burton's Testimonies of the Ante-Nicene Fathers.*

\**Bull, Defensio Fidei Nicænæ. Immortale Opus!*

## ATONEMENT.

*Magee on the Atonement.*

Veysie's Bampton Lectures.

## HOLY SPIRIT.

*Ridley's Sermons on the Holy Ghost.*  
*Stebbing on the Operations of the Holy Spirit.*

Bishop Heber on the Personality and Office of the Christian Comforter.  
 Warburton's Doctrine of Grace.

## CREEDS.

*Bishop Pearson on the Creed.*  
*King's History of the Apostles' Creed.*

*Waterland's Critical History of the Athanasian Creed.*

## SACRAMENTS.

*Waterland on the Christian Sacraments.*

*Wall's History of Infant Baptism.*

## CHURCH GOVERNMENT.

\*Hooker's Ecclesiastical Polity.  
*Rogers on the visible and invisible Church.*  
*Rogers's Vindication of the Civil Establishment of Religion.*

Abp. Potter on Church Government.  
 Parker's Account of the Government of the Christian Church.  
*Bishop Taylor's Episcopacy asserted.*

## ECCLESIASTICAL HISTORY.

Crevier, *Histoire des Empereurs depuis Auguste jusqu'à Constantin.*  
 Mosheim's Ecclesiastical History, *Institutiones majores, and de rebus ante Constantinum Commentarii.* (The last translated by Vidal.)

*F. Spanheim's Ecclesiastical Annals.*  
 Translated by Wright.  
 \*Fabricius, *Salutaris lux Evangelii toti orbi exoriens.*  
 \*Bingham's *Origines Ecclesiasticæ, or Antiquities of the Christian Church.*

## FATHERS.

*Cave's Lives of the Fathers.*  
 \*— *Scriptorum Ecclesiasticorum Historia Literaria.*  
 Baltus, *Défense des SS. Pères accusés de Platonisme.*

\*Le Nourry, *Apparatus ad Bibliothecam maximam veterum Patrum.*  
 \*Sculdetus, *Medulla Theologiæ Patrum.*

## REFORMATION.

*Sleidan, De statu religionis et reipublicæ Carolo 5<sup>o</sup> Cesare.* Trans. by Bohun.  
 \*Gerdesius, *Introductio in Historiam Evangelii sæculo XVI. passim per Europam renovati.*  
 Seckendorf, *Historia Lutheranismi.*  
 Perrin, *Histoire des Vaudois.* Translated into English.  
 Brandt's *History of the Reformation in the Low Countries.* *Abridged.*  
 Durell on the Reformed Churches beyond the Seas.

*Sylloge Confessionum.*  
*Lewis's Life of Wiclif and Pecock.*  
 Strype: particularly *Annals of the Reformation, Ecclesiastical Memorials, and Memorials of Cranmer.*  
*Burnet's History of the Reformation.*  
*Spotswood's History of the Church and State of Scotland.*  
 Beausobre, *Histoire de la Réformation dans l'Empire, et les états de la Confession d'Augsbourg.*

## POPERY.

*Sarpi, Istoria del Concilio Tridentino.*  
Translated into French by Courayer.  
Gretton's Vindication of the Doctrines  
of the Church of England, in Opposi-  
tion to those of Rome.

Stillingfleet's Works upon this subject.  
\*Conference between Laud and Fisher.  
*Barrow on the Pope's Supremacy.*  
*Bishop Taylor on the Real Presence;*  
*and, Dissuasive from Popery.*

## MAHOMETANISM.

*Prideaux's Life of Mahomet.*

White's Bampton Lectures.

## CHURCH OF ENGLAND.

Collier's Ecclesiastical History.  
Bp. Stillingfleet's *Origines Britannicæ.*  
Inett's History of the English Church.  
(Continuation of Stillingfleet.)  
*Broun's Story of the Ordination of our*  
*first Bishops examined.*  
*Courayer, Dissertation sur la validité*  
*des Ordinations Angloises.*  
*Bp. Burnet on the Thirty-nine Articles.*

*Bennett on the Thirty-nine Articles.*  
*Vener on the Thirty-nine Articles.*  
Sparrow's Collection of Articles, &c.  
of the Church of England.  
*Comber's Works on the Liturgy.*  
*Shepherd on the Common Prayer.*  
Winchester on the Seventeenth Article.  
\*Gibson, *Codex Juris Ecclesiastici*  
Anglicani.

## RELIGIOUS FAITH AND PRACTICE.

*Stebbing's Sermons on Practical Chris-*  
*tianity.*  
Rotherham's Essay on Faith.  
Sherlock's Discourse concerning the  
Divine Providence.

*Bishop Taylor's Holy Living and Dying.*  
*Unum Necessarium, or the Doctrine*  
*and Practice of Repentance.*  
*Bp. Squire on Indifference for Religion.*  
Dr. Burrow on Christian Faith, &c.

## PASTORAL DUTIES.

*Bishop Burnet's Pastoral Care.*  
Pastoral Office, its excellence collected  
from the Ordination Service, and  
from Bishops Bull, Sprat, &c.  
*Bp. Taylor on the Office Ministerial.*  
*Rules and Advices to the Clergy.*  
Bp. Sumner's Apostolical Preaching.

*Archdeacon Sharp's Charges on the*  
*Rubric.*  
*Cruden's Concordance,*  
Sermons by Sherlock, Barrow, Jortin,  
Rogers, Skelton, Horberry, Secker,  
\*Horsley, Scattergood, Stebbing,  
and Atterbury.

*The following works are recommended to those persons who wish to*  
*read the collected writings of our best Divines.*

The works of Jeremy Taylor, Bull,  
Waterland, Horbery, Barrow, Paley;

Watson's Theological Tracts; *En-*  
*cheiridion Theologicum.*

### OUTLINE OF A SERMON FOR ADVENT SUNDAY, ON THE PLAN OF THOSE IN THOMPSON'S PASTORALIA.\*

*Subject, The advent of our Lord to the destruction of Jerusalem.*  
*Text, Mark xii. 9.—“What shall therefore the Lord of the vine-*  
*yard do? he will come and destroy the husbandmen, and will give the*  
*vineyard unto others.” Principal word, ἐλεύσεται. Scriptures where the*  
*subject is treated at length and expressly, Lev. xxvi.; Deut. xxviii.;*  
*Isa. iii. v.; Jer. iv. v. (the writings of this prophet generally illus-*

\* The work on the model of which this sketch is composed contains two outlines of  
Advent Sermons, one on the first, and the other on the second Advent (as it is commonly  
called) of Christ. It has therefore been judged more expedient here to treat of another  
Advent, less frequently adverted to, but noticed in the same work, the destruction of  
Jerusalem. Our Lord's Advent to his temple was the subject of our last year's sermon.



trate the subject,) Ezek. iv. ; Matt. xxi. 33, *seqq.* xxiv. ; Mark xii. 1—9. xiii. ; Luke xvii. 20. *seqq.* xx. 9—16. xxi. ; Rom. xi. (Some of the above Scriptures refer not immediately to the conquest of Titus ; but they will be found illustrative.)

*Texts either parallel or useful for introduction and illustration, Ps. lxxix. 1. ; Dan. ix. 27. ; Mic. iii. 12. ; Matt. xxiii. 38. ; Luke xiii. 35. ; xix. 43, 44.*

State the context.—Occasion and nature of the parable.—The Jewish Church and State described under the figure of a vineyard, (See “*Pastoralia*,” Sermons vi. and xiii.) God sends his prophets to excite the “husbandmen” (the members of his Church) to raise “fruit,” (the “fruits” of the Spirit, repentance, holiness, obedience, Gal. v. 22. ; Matt. iii. 8. ; Rom. vi. 22. ; Phil. i. 11.) They insult the message and the messengers. God, therefore, sends his Son. Heb. i. 1, 2. Him they atrociously murder, Acts ii. 23. After this, what could be expected from the divine mercy itself? Jer. v. 9. The vineyard (privileges of adoption) was taken from them and given to others, (the believing Gentiles.) Rom. ix. 30, *seqq.*

The destruction of Jerusalem, a manifest type of that coming of our Lord, when he shall take vengeance on them that know not God, and obey not his Gospel. It is frequently called his coming, (Scriptures and texts above, also Matt. xvi. 28. John xxi. 22.) and therefore deserves particular consideration at the season when the presence of Christ is especially commemorated by the Church.

As the ruin of Jerusalem leads our reflections to the great judgment, so the condition of Jerusalem aptly represents that of sinners in general.

Let us inquire then how far there exists any resemblance between our case and that of the Jews.

Christians are now the Lord's vineyard. Has not he sent to each of us his “servants”? Has he not appealed to us by

1. Natural conscience? Rom. ii. 15.

2. The same “servants” by whom he addressed the Jews ; Moses and the prophets in their writings?

3. The influence of his Holy Spirit, bearing witness with his word and in our consciences? John xvi. 8—11. ; 1 John v. 6.

Have we brought forth fruit? have we not resisted each of these?

And has not God appealed to us at last by

4. His Son, in his Gospel? How often have his commands checked us ; how often in the hour of temptation would his Spirit have protected us, and we would not! Luke xiii. 34.

And have we not crucified the Son afresh by sin? Heb. vi. 6.

Yet with these convictions we would “seize” on the “inheritance” of heaven, as though it was ours, Matt. xxiii. 29—32. But surely we may expect that if we persist in this conduct “he will come and destroy” us with an everlasting destruction, 2 Thess. i. 9.

Let us know in this our day, the things that belong unto our peace! Let us know the time of visitation! Let us, though late, reverse our course, renew our hearts, listen to the messengers whom God still sends to us! For the Lord is not slack, &c. (2 Pet. iii. 9—14.

## ROMANISM.

## No. II.

WE resume our notes on the "Code Ecclesiastique Français," without further preface or introduction.

The twenty-fourth canon of the Gallican Church defines a heretic to be one who obstinately maintains a tenet which is contrary to Holy Scripture or *tradition*. He who will not hear the Church, says Art. 379, of the Code (and the Church is defined in 368 to be the body of pastors, who agree, directly or indirectly, in the decision of a particular council or of a *pope*), is to be regarded, according to the Gospel, as a pagan and a publican; *ergo*, all heretics are to be punished by excommunication. *Ecclesiastical heretics* are re-admitted by submitting "*à la pénitence que l'Eglise leur imposera.*" We will see, by and by, what this word "*pénitence*" means. The "*Church*" is to decide what opinions are heretical. And Augustine declares, that the greater the authority of kings, the greater is their obligation to preserve ecclesiastical unity, and to repress those who disturb it.

The laws against sacrilege are observed with great strictness: one example will suffice. To profane the sacred vessels is punishable by death, if the profanation takes place either *publicly*, or when the vessels contain the consecrated wafer (*hostie*). So also robbery is sacrilege, if it takes place in a building dedicated to the "*Catholic*" religion. (*Loi du Rom. Avril, 1825.*) The same offence is *capital* if it take place in the night; if committed by more than one person; if the thieves bear arms; or if it be done by help of false keys, ladders, or the assumption of authority. (*Code Penal, Art. 381.*) By the same code, any minister of religion who shall, upon religious matters, hold any correspondence with any foreign power, *without having informed, and gained the sanction of the minister for ecclesiastical affairs*, is punished by fine and imprisonment. And no association of more than twenty persons may be held for religious worship, under risk of fine and dissolution. *Simony* is severely punished: and *sham titles* for orders considered *such*. *Hunting and gambling* are prohibited to clergymen; and the punishment in default is deprivation.

The canonical age is twenty-four years; yet this may be dispensed with by the pope! Illegitimate children cannot enter into orders, unless the pope has *legitimatised* them! The bishop can do this in the case of a *prebendary*, but not for a *curé*! The pope also gives dispensations for *bigamy*!

Induction to a living, and "*reading in*," are the same as with us, with the addition of *kissing the altar*.

We come now to more serious matters: in the mention of which there will be something to amuse as well as to instruct, as to the minuteness of ancient regulations.

The Gallican Church holds *seven* sacraments: we will treat of them in their order.

Of *Baptism*, we may observe, that it is considered a sacrament of spiritual regeneration, which takes place in the water by virtue of the words of our Saviour in baptizing. The two other baptisms (of which

Augustine speaks, Can. Bap. de consec. 4) are, first, of *blood*, when a person dies for the Christian faith; secondly, of *desire*, when there is true conversion of heart, without the means of receiving baptism. Natural water, such as waters from the sea, springs, rivers, and rain, is lawful; *artificial water, wine, or saliva*, unlawful. Aspersions, immersion, or infusion are all proper. *But the water must be blessed on the Saturday before Easter, or Whit-Sunday!* (Concil. Trid. 7. 2.) The form is in repeating in Latin the usual words, "*I baptize,*" &c. Any other language may however be employed as well as Latin; and *bad grammar does not hinder the effect!* The office of baptist is not denied to heretics, infidels, or pagans, if the ceremony be duly observed. There are other cases also which we must not translate. (See Art. 635.) The other regulations for baptism are unobjectionable, and such as our Church does not disclaim.

There is no need to say much of *Confirmation* as a sacrament.

Of the *Eucharist*, we shall have something more to say. The Gallican Church expressly assents to the doctrine of "*the substance of the bread and wine being changed into the substance of the body and blood of Jesus Christ.*" The directions for the Priests who are to make this change are very curious. They respect the propriety of fasting previous; rules to be observed if, not having fasted since the previous midnight, the Priest remembers his having eaten; if he should faint at the altar; if he should *at the altar recollect a mortal sin* unatoned for. The wine is to be mixed with water, but in a greater proportion of the former; and the wine must be "*naturel, et tel qu'on l'exprime du fruit de la vigne.*" Only consecrated buildings, save a tent or a ship, can be used; but in each case of exception the table "*for offering the sacrifice*" must have been blessed by a Bishop. The bread must be unleavened, the vessels of gold or of silver, on pain of being deposed. *If a Priest should let fall upon the ground any drop of the precious blood, he ought to lick the place with his tongue, scrape the pavement, and place the scrapings behind the altar! If a drop of the precious blood fall upon the table-cloth of the altar, he must wash it three times, and place the water of ablution behind the altar!* When this accident happens through negligence, an act of penance is to be imposed on him. (Art. 654.) If any person of fit age refuse to communicate once a-year, at Easter-time, *he, or she, is to be deprived the right of entering a Church during life, and of ecclesiastical burial at death.* (Concil. Trid. 13. 8.) The refusal of the cup to the laity is thus apologized for. Whereas, inconveniences have arisen from the distribution of the wine, it is simply, therefore, a point of ecclesiastical discipline which the Church may alter, because Jesus Christ is altogether entire under the form of bread, or under that of wine. (Concil. Const. 13.) This sacrament is refused to those who live in a state of concubinage, to public usurers, and to *women immodestly dressed.* Processions and expositions of the host are limited by the canons of the Gallican Church, and are confined to certain days; they are said to have originated in the desire to mark the triumphs which this sacrament has gained over heretics. But, notwithstanding this, those who meet the host on its way to the chamber of the sick are required *to fall down on their knees to adore*

*Jesus Christ*; and to advise passengers, a bell is to be rung, and a flambeau carried.

*Penance* is founded on the 22d and 23d verses of the xxth chapter of the gospel of St. John. The sacrament consists in the confession of sin, and the willingness to submit to the penance imposed by the Priest. Its form, in the words of absolution. All Priests have received the power, but *not all the right* of absolution. Every person ought to confess once a year, at Easter. If a man fall sick of the plague, and the life of the Priest is in danger, he may absolve after the confession of one or two sins. (Concil. Trid. 14. 7.—Carthag. iv. 7.—Aransic. 1. 2.) Some sins are only *remissible* by the Pope; if a Priest remits them, his absolution is null. The penance of a Priest who betrays a confession directly or indirectly is very severe. He is deprived of his office for life, confined, and sometimes condemned by a secular judge, and fined heavily. The strictness with which this is observed abroad may be sometimes misapplied, but it is absolutely necessary to the system of their Churches. The canons of the Anglican Church also require it to be observed, and justly. There is one admirable law in France which we wish could be brought into operation here, viz. that physicians should advertise sick persons of their mortal danger, in order to give time for the succours of religion. Now-a-days medical men think it a charitable act to keep a patient in ignorance of his condition. It may be considerate, but it is, decidedly, not charitable.

On the subject of *Indulgences*, it is said, that Bishops have ever had power to remit a part of the penance they have assigned. The notion is founded on St. Paul's treatment of the incestuous person. Indulgences in the Romish Church are given, at the recommendations of martyrs, to those who, in times of persecution, have fallen into idolatry. In the eleventh century they were granted to those who, in any way, served the Church, especially to those who made war on infidels and heretics, or who supplied funds for such crusades. Since that time, they have been granted to less severe exertions, such as contributions for building churches. Penance varies in duration and degree with the crime; and indulgences are sometimes plenary:—sometimes they last a year, or a Lent, or two years, or forty days. Modern times have much relaxed the ancient severity; still divine justice is satisfied, and what is forgiven on earth, is believed to be forgiven in heaven! The Lateran council limited indulgences to a year for the consecrating of a church, and to forty days for less virtuous acts. Abuses are provided against: *still when alms are given, indulgences may be granted*. Ah! the Jesuits! The dispensations for *eating eggs in Lent*, at this time, in Paris, bring in no less than 500,000 francs a-year to the coffers of the Church!

Jubilees take place every *twenty-five* years. Boniface VIII., finding it customary to grant indulgences to those who visited, at the beginning of each century, the tombs of St. Peter and St. Paul, granted, in 1300, a plenary indulgence to all who should visit the tombs of the Apostles during thirty days, if they were Romans, and fifteen days if they were foreigners. This was to take place at the beginning of the century also. Clement VI. reduced the period to *fifteen* years:

he granted one in 1350. Paul II. made it twenty-five years; since Boniface IX., the Popes have granted a jubilee to those who visit Churches named by the Bishops in particular towns. Sixtus V. was the first who appointed a jubilee on the commencement of a pontificate: his successors have followed his example.

*Extreme Unction* is founded on the passage in St. James, v. 14. The matter of the sacrament is oil blessed by the Bishop on Good Friday; the form, in the prayers offered whilst the Priest anoints the eyes, nose, ears, hands and feet of the sick. All Priests cannot administer it, nor can all persons receive it; for example, soldiers mounting to the assault of a town or battery, because they are not *infirm*. Therefore, though administered to a weak man who may recover, it is denied to a man who will, in all probability, be hurried into eternity with all his sins upon his soul; not because he is not a sinner, and may be penitent, but because he is not "*sick*."!! *Extreme unction* is only a supplement to penance.

*Orders* is a sacrament in the Latin Church. Its degrees are Bishops, Priests, Deacons, Subdeacons, Pastors, Readers, *Exorcists* and *Acolytes*. The ceremony of ordination is somewhat the same as with us; but to the Pastor, the keys of the church are given; to the Reader, the Gospel; to the Exorcist, books of exorcism, and power to lay hands on demoniacs; to the Acolyte, permission to handle the candles, vessels, &c. These latter are called *minor orders*, and are derived from tradition. The Church of England finds all her forms in the regulations for other offices. At fourteen years of age the tonsure is taken, by which (the clipping off of the hair by the Bishop) the person is dedicated to the church. But this does not make a Deacon. Qualifications are reading, writing, confirmation, and a knowledge of Latin. Age for the Subdeaconry, 18; Deaconry, 22; Priesthood, 25 years. There are certain jesuitical cases of *irregularity* in respect of candidates for orders which, to say the least of them, are singular. Thus a man who has been married *before* baptism and *again after* it, is irregular! An *adulterer* is not irregular, but the *husband* of an adulteress *is*! A Clerk who has had several concubines, either at one time or successively, before or since his admission amongst the Clergy, *is not irregular*! A Clerk in holy orders, who *consummates* a marriage, is considered guilty of *bigamy*, *his first wife being the Church*. But the Pope may give dispensations; and a man who marries a widow, with whom he does not cohabit, may be, in such a case, ordained. A man who cuts off his own finger or ear, is not fit to be ordained, because he is guilty of *homicide*; in this respect are regarded *εὐνοῦχοι*. A one-eyed man is not irregular; but preference is to be given to a man who has his *left* eye perfect, because a man who has only his right eye cannot read the mass-book *without an indecent turn of the head*! If a man wants two fingers and half the palm of his hand, or *the whole of his finger-nail*, he cannot be ordained, because he cannot properly break the bread! Epilepsy after the age of puberty prohibits; and Pope Gelasius (Can. 7. 2.) defines epilepsy to be a falling on the earth with violence, with loud cries, and a foaming at the mouth. A Priest who kills another in a duel, or by a champion, is irregular! All are irregular who have

professed *heresy* after ordination ; who have been ordained by *heretics* ; who have not been baptized in the "*Catholic Church* ;" but in France the decrees of the Popes are not observed, so as to include "*the children of heretics to the second generation*." Simoniacal Priests are not irregular, because there are no canons on the point. The Pope has the sole power of dispensation in cases of homicide. The Bishop may "*dispense les bâtards*" for minor orders.

The sacrament of *Marriage* understands two characters in the Priest: the civil and the spiritual. The Latin Church holds marriage to be a natural and civil contract, which Jesus Christ raised to the rank of a sacrament. There is much misunderstanding on this point: we will explain the matter. It is deemed that, though marriage gives reciprocal right over the bodies of the married, marriage is a spiritual affair. Espousals are necessary; the age for them is that of reason; for marriage, that of puberty. These must be free and unconstrained, and may be dissolved by after infirmity, or irregular habits. Publication must be made by *bans*, which word, by the way, in the old language of the Franks and Lombards, signifies a public cry, or advertisement, or a convocation; sometimes a punishment; sometimes a place where justice is administered. Thus, we have in English, a *ban* of justice, viz. a curse; and in France, there is a district in Alsace called the "*Ban de la Roche*," near Strasbourg. The application to marriage is, therefore, obvious. The marriage-act in France is something like that of England, being full of similar provisions for the prevention of clandestine unions. The Bishop sometimes dispenses with *bans*; but in the first volume of the Journal of the Palace, an act of the Paris parliament of the 22d Dec. 1672, declares a marriage between a servant and her master *null*, because the dispensation to marry *quâlibet horâ* was gained just at the close of the man's life. The laws of France require six months' residence by the parties in the place of marriage; and twelve months if they marry out of their own diocese. The contracting parties are the ministers of the sacrament, of which the form is the promise made in the presence of the Curé of the parish, who must not give the nuptial benediction before having been certified, as to the civil contract, in the presence of the secular magistrate. With respect to Priests, the validity of the civil contract of marriage has been the subject of much controversy before the tribunals. Our readers will find acts for and against it in the "*Gazette des Tribunaux*" of 23d and 24th Feb., 2d and 14th March, 23d May and 6th June, 1828; and in the "*Courier des Tribunaux*" of 1st March and 11th June, 1828. On 18th May, 1818, the "*Cour Royale*" of Paris declared such marriages *null*; on the 9th Jan. 1821, they were declared *legal*. But the eighth canon of the twenty-fourth session of the Council of Trent declares them void, because the Priest is under a tacit vow to love his spouse the Church, and must therefore be guilty of *bigamy*! Such are the traditions of men! The table of kindred and affinity extends to ties of "*illicit commerce*" in the same way as parentage or brotherhood. God-fathers and god-mothers may not marry, because there is a spiritual union between them, and because the Gallican Church requires only one of each for each baptism. Marriages between "*Catholics*"



and "heretics" are not null. The Pope often dispenses in such cases to "Catholic" princesses and "heretic" princes. The French law, following the bull of Clement III., provides for a case which often puzzles ministers in England (and has puzzled ourselves amongst the number): it declares that *no absence, however long, of either party, annuls a marriage*. There must be a proof of death, by certificate of proper persons. We dare not enter upon the cases and provisions for "*impuissance*" of the parties, and other cases. The Latin Church prohibits marriages from Advent Sunday to the Epiphany, and from Ash-Wednesday to the first Sunday after Easter. The grounds for dissolution of marriage are so abominably particularized, and the power of the Church in enforcing, *by public censures, certain conjugal duties*, is so plainly stated, that we pass them over.

We have entered into the various topics of the work before us thus minutely, because it has appeared to us to throw a light on many interesting points, and because there are various subjects enumerated illustrative of the true character of every Romish communion, however mitigated. Before we conclude, we wish to lay before our readers a few notes on other branches of inquiry into the *mysteries* of the Romish Church, equally curious, and equally illustrative.

We are taught, that a church may be polluted by the burial of an infidel, of a heretic, or of an excommunicated person denounced for the exercise of a false religion; by violent blood-shedding, or *corporal* defilement. *Blood-shedding does not include bleeding at the nose!* and a church is not defiled by *any act of impurity done in secret!* Such a church is purified by sprinkling with *holy water, mixed with salt, wine, and ashes*, and by reciting prayers to chase away the devil, and to obtain remission of sins. Burial grounds near to churches undergo the same ceremonies, with the addition of being robbed of the *heretical carcase* if it can be distinguished. *Rousseau and Voltaire*, however, yet lie in the vault under the church of St. Génévieve in Paris! It is prohibited to walk about, make reports, *represent plays*,\* hold assemblies, to speak of temporal affairs, or do justice, in churches. Divine service is only permitted in Latin. "*Vagabond*" Priests must not offer the sacrifice of the mass. The holy vessels, cloths, &c. are to be blessed by a Bishop. *Bells* are to be very solemnly blessed, with oil, holy chrism, incense, myrrh, and many prayers. Robes are made matters of individual care. It is very well known that a Bishop of Amiens, in 1669, once visiting the collegiate Church of Roye, *excommunicated the Dean because he would not put off his stole in the presence of the Bishop*. It was tried before the courts, and given against the Bishop.

*The Worship of Saints* is defended on the principle of *ancient prescription*; and it is allowed "to invoke them as *intercessors before God*, by the merits of Jesus Christ, who is alone our Saviour and Redeemer." The Pope, since the twelfth century, has had power to place new names in the lists of saints: when prayers are offered in a given spot or district, it is called a *beatification*; when this worship extends to the whole Church, a *canonization*. The Council of Trent

\* We intend, before long, to shew how often such things have been represented in churches in France.

declares, that the worship of relics of the saints who live with Jesus Christ has always been approved by the Church, and authorized by the Lord. Therefore they are to be exposed, and new ones allowed after due examination by medical men and bishops. However, it is *forbidden* to make them sources of profit. There is, it is said, no divinity or actual virtue in *images*; but they are permitted, because they call Christ to memory, and the honour paid to the images belongs to Jesus and the saints. To sell relics, is simony; but pictures and cups may be sold. When the worship of a saint or relics is *attended by miracles*, people are allowed to assemble: this is called pilgrimage. We observe (*en passant*), that the badge of the pilgrim, the scallop-shell, is the remains of the worship of *Venus Astarte*, who rose from the sea in that shell!

*Heretics*, being separated from the communion of the Church, according to Pope Innocent III., cannot be buried either in churches or cemeteries. But the National Convention (of the 12th Frimaire, an 2.) declares that *no law* authorizes burial to be refused to *any person*. A similar law and proviso extends to the excommunicated. Gregory allows prayers, the sacrifice of the mass, fastings, and alms for the dead who died in the communion of the Church. Vows are permitted; and one kind, *vows of poverty*, consist in the dedicated despoiling himself of every kind of property; in having nothing, acquiring nothing of his own; and in using all things which the community may furnish him with for food and clothing! See Eph. iv. 28; Rom. xii. 16, 17; 1 Tim. v. 8.

So much for the mildest of all the Churches which have enlisted under the banners of the "*Catholic*" superstition. "*Ex unâ disce omnes.*" We say nothing of *Papacy* after this: here we see what *simple Romanism* is, and that is sufficient not only to teach us how to believe, to trust, and to respect it; but also how to regard and reverence the memory of those good men who have delivered us and our fathers from the vanities and wickednesses of an intolerant priestcraft. Thanks be to God for such a deliverance; and never may an Englishman, who confesses to rest his hopes in the faith taught in the doctrines of our purified and apostolic Liturgy, ever think himself at liberty to despise, or to underrate, the blessings he enjoys in his emancipation from a thralldom such as that, which yet chains down the spirits of the freest of Romish communions!

The notices which we have thus put together will, we hope, serve the purpose to which we alluded in our introductory observations. They will teach us how to credit the impudent assertions of those political charlatans, who boast of the changes and securities of a Church which is unchangeable in its *object*, and whose changes in *conduct* are only the Proteus-like variations of an anomalous monster. How can we trust *them*, whose principal doctrine is that no faith is to be held with heretics? Perhaps the preceding extracts may not justify *quite* so bold an assertion. We have before us, however, testimony from another quarter on this point, which cannot be denied; and although we have occupied almost too much room, we cannot dismiss the subject without admitting it in favour of our argument. With respect to refusal of burial to heretics and excommunicated

persons, the Priests in France, and elsewhere, are instructed to demand from the friends of the deceased, satisfactory replies founded on the following articles, and commands of *Tradition*, and ecclesiastical law :

1. Those who are absent from mass two succeeding Sundays are nominally *excommunicated*. (Conc. Marc. 1337. 4. Trullo. 80.)

2. Those who do not communicate at Christmas, Easter, and Whitsuntide, are excommunicated. (Agde. 506. 18.)

3. Ditto those who do not confess at Easter. (Con. Latran.)

4. Ditto those who eat meat in Lent. (Con. Valladolid. an 1322. 16.)

5. Ditto those who use art in *curling their hair* ! (in Trullo. 692. 96.)

6. Fortune-tellers, *consulters* also, those *who keep bears*, and all kinds of such charlatans, are condemned to six years' penance. (Rome, 721.)

7. Those who paint the "*Agnus Dei*" of any other colours than those which they have by the whiteness of the wax of which they are made, are *excommunicated*. (Const. Greg. 13. 1572.)

8. He who says, that marriage is preferable to virginity or celibacy ; and that it is not a better and more happy thing to remain in a state of virginity or celibacy than to marry ; let him be *anathematized* ! (Council of Trent, 24. Can. 10.)

All these are denied Christian burial ! There are other cases, such as duelling, less objectionable. The Council of Trent (25. Can. 19.) says, the detestable custom of duels, introduced by the artifice of the devil in order to profit by the loss of souls through the bloody death of their bodies, shall be entirely banished from all Christendom. Those who fight, and those who are called seconds (literally *God-fathers*, Gallicè *Parrains*), will suffer the penalty of *excommunication*, of *confiscation of all their property*, and of *perpetual infamy*. They will be punished as homicides, and if they die in the combat itself, they will always be deprived of ecclesiastical burial.

The Gallican Church has, we know, very recently hurled its thunders against certain excommunicated persons, such as comedians ; which the canons scarcely tolerate. Far be it from us to uphold what is wrong ; but in a future day we will point out the inconsistencies in this respect of the conduct of the French Clergy, in examining a work which has been for some time lying unnoticed (i. e. critically) amongst a multitude of others, whose claims are more imperative.

Having extended to such a length our present observations, we have now no inclination to trouble our readers with any memoranda on the financial affairs of the late Church of France, but this may be summed up in an early number in another way. We cannot, however, take our leave without noticing two curious passages in an authentic work,\* published in 1827, at Brussels, which throw some light on the history of the Concordat of 1801, mentioned at page 579, and on the nature of the celibacy still imposed upon the French Clergy.

Pius VI. died at Valentia, 29th August, 1799, during the govern-

\* *Mémoires Anecdotiques sur l'Intérieur du Palais et sur quelques Evénemens de l'Empire, depuis 1805 jusqu'au 1<sup>er</sup> Mai 1814, pour servir à l'Histoire de Napoléon*, par L. F. I. Bausset, ancien Préfet du Palais Impérial : avec gravures et cent viugt facsimile. 2 tom. Bruxelles : H. Tarlier, Rue de la Montagne. 1827.

ment of the Directory in France, which had hoped to have prevented a successor, by augmenting the army in Italy. In case of failure, the government had provided two or three candidates, with a view to upset the chance. But the revolution of 19th Brumaire, which took place on the 9th November, dissipated the ridiculous reveries of the *theophilanthropy*. Bausset says, he had heard Napoleon express himself distinctly on the point, saying, that his first care in attaining the consulate, should be to favour the election of Pius VII. who was accordingly elevated on the 9th March, 1806. A courier was shortly after sent to Rome, desiring M. de Cacault, the French ambassador, to demand his passports and quit Rome, because the Pope did not seem desirous of facilitating the views of France. The Romans took fright, and the Pope determined to agree in those views. M. de Cacault advised the Pope to send to Paris, Cardinal Gonsalvi, whose rank flattered Napoleon, and whose powers were unlimited. Thus the concordat was signed, and religion was re-established in France; and some years after, the Pope, from gratitude, was willing to consecrate and crown the Emperor.

One day the Cardinal met M. de S—— as he was taking leave of M<sup>re</sup>. de Brignolé. "*Can you imagine,*" says Madame de Brignolé, "*what the subject of my conversation with the Cardinal was? We were speaking of the marriage of the Priests.*" In fact, the Cardinal, overjoyed at the signature of the concordat, had said, if France demanded it, the Pope would concede the point, as it was only a point of discipline. M. de S—— hastened to tell the First Consul, who replied that he did not doubt that the proposition, if made, would be accepted, but that he abstained from giving the "*faubourg St. Germain*" an opportunity of calling the Holy Father a heretic: he added, that he wished to have a Pope whose character was not weakened; a *true, catholic, apostolic, Roman Pope*. And this was not the first occasion the Emperor had of proving his respect for the wishes of good society (which he expressed, by the "*faubourg Saint-Germain.*") So much, for the present, of Gallican independence and inconsistency.

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## MONTHLY REGISTER.

### NEW-YORK.

*Bishop Hobart and Dr. Milnor.*

THE following speech of the Rev. Dr. Milnor, of this city, at the anniversary meeting of the "Prayer Book and Homily Society," in London, taken from an English paper, has appeared in several of the public prints:—

The Rev. Dr. Milnor, of New-York, who, after adverting to the benefit which would result from the present institution, observed, that in America it was proposed by one of the prelates of the American Episcopal Church, to make an alteration

respecting the lessons which were used, by having a smaller portion read than at present; and this proposal was no less than three years before the Conference, and was discussed by those who had been sent to the Conference from the different states. Upon its coming on for a decision, he was gratified in saying that there was not a single person in favour of the proposed alteration of the venerable prelate who brought forward the measure; and he rejoiced in saying, that throughout America they now used the same Prayer-book and Homilies which were used by the Church

of England, with the exception of some slight alterations that took place upon the declaration of independence in the United States. He certainly considered it was dangerous to touch and alter that which contained such sacred writings. Was not the Prayer-book deserving their most serious attention, especially as it had produced such an essential alteration in the opinions of the people, who formerly, and before they read the beautiful Homilies of the Episcopal Church, looked upon it more like a Roman Catholic Missal? Since then mankind had become more candid in their inquiries, and they found that the Prayer-book contained what the Bible contains, all which was pure and sacred.

He, moreover, felt proud in saying it was a work against the introduction of heresy; and in proof of his assertion he was prepared to say, that only one man had been able to introduce any thing like heresy into the United States, and that was in Boston, and he by some means did manage to convert his congregation from Christianity to Unitarianism; but it was a triumphant reply, when he stated that it was the only instance which had occurred in the United States. They, however, had learned that lesson from London. They had intercepted a correspondence from thence, in which the Unitarians here begged of those in America not to be too fast, lest by so doing they exposed themselves. The intercepted correspondence desired them to preach morality, and to keep the Redeemer out of their view; by so doing, the congregation would praise the beauty of their sermons; and not to let them appear practical, but to talk of the Saviour as a martyr, who came to teach a purer system of morality than the world before contained, and in defence of that system he had laid down his life. Thus they might go on until the congregation was prepared to reject the divinity of the Saviour, and strip Christianity of all that was spiritual and pure. This was the doctrine of those who rejected the Prayer-book and its Homilies; such their endeavours, though a more delightful service did not exist to carry their aspirations to the throne of mercy. In conclusion he would say, that if any circumstance existed to establish the Church of England upon an imperishable foundation, it was by preserving the Homilies and the Prayer-book.

BISHOP HOBART'S LETTER TO DR. MILNOR.

New-York, June 22, 1830.

REV. AND DEAR SIR,—A Report of a speech which you delivered in the

city of London, on the 5th of May last, at the meeting of the Prayer-Book and Homily Society, has been published in several of our newspapers. In that speech, as reported, the following paragraph occurs:—

The Rev. Dr. Milnor, of New-York, who, after adverting to the benefit which would result from the present institution, observed, that in America it was proposed by one of the prelates of the American Episcopal Church to make an alteration respecting the lessons which were used, by having a smaller portion read than at present, and this proposal was no less than three years before the Conference, and was discussed by those who had been sent to the Conference from the different states. Upon its coming on for a decision, he was gratified in saying that there was not a single person in favour of the proposed alteration of the venerable prelate who brought forward the measure; and he rejoiced in saying, that throughout America they now used the same Prayer-book and Homilies which were used by the Church of England, with the exception of some slight alterations that took place upon the declaration of independence in the United States. He certainly considered it was dangerous to touch and alter that which contained such sacred writings.

This paragraph, and indeed the entire speech, are calculated to produce the impression that "one of the prelates of the American Episcopal Church" (I am the individual meant) stood alone in a rash and presumptuous attempt to "touch and alter" the Liturgy; and that you, and the entire American bishops and clergy, actuated by a sincere and devoted reverence for this hallowed ritual, marshalled yourselves against this daring innovator, and saved this "delightful service" from the rude hand that would have marred its beauty.

I am unwilling to believe that it was your deliberate design to produce these impressions; for they are not warranted by facts known to you. You and I, too, under all variety of circumstances, and under no very unimportant differences in matters of policy, and, I am afraid, of principle, have been friends from early life. On your recent departure for England, I took leave of you as a friend: and our mutual expressions of feeling on this occasion were, I am satisfied, perfectly sincere. I was not prepared, there-

fore, to find that, on one of your first public appearances in England, you held up your bishop and your friend in a light certainly not calculated to raise him in the good opinion of those whom you addressed.

I have reason to thank God that I have never been much tempted to consider, in the determination of duty, what might or might not be *popular*; and the older I become, the more convinced am I that "it is a small matter to be judged of man's judgment." But I am not indifferent to that "good report" which, both from personal and official considerations, it is my duty to endeavour to preserve. My visit to England made me somewhat known there, and I am willing to think that I enjoy the good opinion of some distinguished individuals, whose friendship is as honourable as it is gratifying. A principal claim to that good opinion arises from the conviction of my consistent attachment to the Church, and especially its Liturgy. It is the *tendency* of your remarks to deprive me of this claim. I must be permitted to prove that they are not warranted by facts.

In the Journal of the General Convention of our Church, of 1826, at page 76, is the following record on the proceedings of the House of Bishops:

On motion of the Right Rev. Bishop Hobart, *resolved*, that the House of Bishops propose the following preambles and resolutions to the House of Clerical and Lay Deputies:—

The House of Bishops, *deeply solicitous to preserve unimpaired the Liturgy of the Church*, and yet desirous to remove the reasons alleged, from the supposed length of the service, for the omission of some of its parts, and particularly for the omission of that part of the communion office, which is commonly called the *ante-communion*, do **UNANIMOUSLY** propose to the House of Clerical and Lay Deputies, the following resolutions, to be submitted to the several state conventions, in order to be acted upon at the next General Convention, agreeably to the eighth article of the constitution.

Then follow the resolutions.

It appears from page 65 of the same journal, in the proceedings of the House of Clerical and Lay Deputies, that this house, thirty-nine ayes, nineteen noes, concurred in the resolutions of the House of Bishops.

Thus then the *propositions* which I am represented by you as alone sustaining, were *unanimously* adopted by the *House of Bishops*, and by a *very large majority* of the *House of Clerical and Lay Deputies* of the General Convention of 1826.

It is true, the motion which introduced these *propositions* was made by me—but not until I had consulted all my brethren of the House of Bishops, several members of the House of Clerical and Lay Deputies, and others not members, and among them *yourself*, and received their and your approbation of them.

You observe that these "*propositions*" were no less than three years before the Convention, and were discussed there; and on their coming to a decision, you are gratified in saying, that there was not a single person in favour of the proposed alteration of the venerable prelate" (meaning me). I am confident, that individuals not acquainted with the real state of the case, would suppose, from the above statement, that I was, after the lapse of three years, the advocate of the adoption of the proposed alterations, and in this sentiment stood alone. What is the fact? In the Journal of the General Convention of 1829, in the proceedings of the House of Bishops, page 79, is the following record:—

On motion of the Right Rev. Bishop Hobart, seconded by the Right Rev. Bishop Brownell, *resolved*, that, under *existing circumstances*, it is not expedient to adopt the proposed resolutions relative to the Liturgy and Office of Confirmation, and they are therefore hereby dismissed from the consideration of the Convention. And the resolution was sent to the House of Clerical and Lay Deputies for concurrence.

A message was afterwards received from that house, with information that they concurred in that resolution.

Thus, then, there was, in fact, no "*decision*" on the abstract propriety of the proposed alterations. Under "*existing circumstances*," it was judged not expedient to adopt them, and they were dismissed from consideration, in consequence of a motion made by me to this effect. What circumstances led to this determination, and what reasons induced the measure of bringing forward these propositions, may be inferred from the following extract from



an address made by me to the New-York Diocesan Convention of 1827 :

What are the alterations proposed? On this subject I would adopt the language of a Right Rev. Brother, and say, that, *strictly speaking*, there are no alterations of the Liturgy contemplated; that is, there are to be no omissions of any parts of the Liturgy, nor a different arrangement of them. *As a whole, the Liturgy remains as it now is.* There is no omission, or alteration, or different arrangement of the *Prayers* of the Morning and Evening Service: they are to remain as they now are. The alterations respect merely the *Psalms*, and the *Lessons*, and the *proportions* of them which are to be read.

There is no accounting for the different views which individuals of equally sound judgment and honest minds will take of the same subject; but, really the objects to be accomplished by the proposed alterations appear to me to be so desirable, and the alterations so reasonable and judicious, that I have felt great and increasing surprise at the opposition to them. I hope and pray that this opposition may in no respect be influenced by a desire to retain the plea of necessity for altering the Liturgy in consequence of its length, that thus "individual license may have no bounds." But, without doubt, the opposition is dictated in many by considerations entitled to the highest respect—their attachment to the Liturgy, and their fears of innovation. Of my devoted attachment to that Liturgy, I think I have given the fullest evidence; and so far from desiring, for my own gratification, to shorten it, I rarely avail myself of the discretionary rubrics. To secure it from hasty and injudicious alterations, unless my memory deceives me, I proposed the present article of the constitution, which requires that no alterations shall be made in it, which have not been adopted in one General Convention, made known to the different Diocesan Conventions, and finally adopted in a subsequent General Convention. Here, surely, is full security for our invaluable Liturgy. This provision of the constitution cannot be altered but by the same process. The alteration must be proposed in one General Convention, made known to the Diocesan Conventions, and adopted in a subsequent General Convention. Without such a provision, the Liturgy might be endangered by hasty and injudicious alterations. With this provision, its most solicitous friends need not fear for it. There will be, with such a provision, extreme difficulty in altering the Liturgy under any circumstances. Their fears, I humbly conceive, should arise from a different source—from the *unlicensed altera-*

tions in the Liturgy which are now practised; which mar its beauty and effect; which must diminish the sacred veneration with which it should be cherished; and which thus most seriously endangers it.

How are these alarming innovations to be arrested? By remonstrance and admonition? These have been tried in vain. By the strong arm of authority? But is this an easy or a wise course? When the service is felt and admitted by so many persons to be too long, public sentiment and general practice will, more or less, sanction abbreviations in it. Under such circumstances the exercise of discipline, if not imprudent, would at least be difficult. Would it not be wiser to remove, as far as possible, the reasons, real or feigned, for these violations of law, and then to enforce it? Would not such a course be pursued in a civil government? Is it not eminently proper in an ecclesiastical one?

It may be said, that they who now alter the service will continue to do it, even after the proposed abbreviations are adopted—if they do not respect law at one time, they will not at another. But let it be remembered, law can be enforced with more salutary effect, and with less odium, when it has been accommodated, as far as possible, without departure from essential principles, to those circumstances which are urged as a plea for violating it.—Those who now omit parts of the service, on account of its length, will have no reason to do so when it is by law abbreviated. And those who will still be lawless, may then be most reasonably subjected to ecclesiastical discipline.

Will it be said, that the proposed abbreviations are so short that they will not satisfy those who now object to the length of the service? In many cases, doubtless, the Lessons are short; but in many others they are so long, that by judiciously abridging them and the Psalms, a portion of time will be gained nearly equal to that which would be occupied in the use of the Ante-Communion Service. By the abbreviations now allowed, by the omission of the Gloria Patri in certain cases, and of a part of the Lessons, but little time is saved; and yet it seems generally to be deemed of importance to save that time.

It ought to be a strong recommendation of these proposed alterations, as far as the Morning and Evening Prayer are concerned, that these services will not appear to our congregations in a different form from what they now do. The Psalms will still be read, but the portion need not be so long—the Lessons will still be read, but in some cases abbreviated, and on week days changed from those appointed in the calendar—a circumstance which will not be apt

to be noticed by the congregation. And all this is discretionary; for those who prefer using the whole portion of Psalms, and the entire Lessons, may do so.

Is this discretion objected to, as destroying the uniformity of the service? But who alleges that the discretion which now exists, as to the omission, in certain cases, of the Gloria Patri, and a part of the Litany, seriously destroys the uniformity of the Liturgy? And yet these variations are more striking than those in the contemplated alterations.

Uniformity is, indeed, most seriously destroyed in the present state of things. The liberty is taken, in many cases, to alter the Liturgy, to omit parts of it, and especially the Ante-Communion Service. Such a state of things must endanger not only the Liturgy, but the authority and integrity of the Church. It is not one of its least evils, that it increases the causes of disunion, and leads to criminations and recriminations of a most painful description. The evil of this state of things was deeply felt by those who, in the last General Convention, advocated the proposed alterations in the Liturgy, as the best mode of remedying it.

The address from which the above extract is taken, was delivered in your hearing, and, as well as the Journals from which the other extracts are made, printed and published. I now beg leave to call your attention to these documents, because I think, if they had not escaped your recollection, you would not have made the state-

ments in your published speech. In that speech you appear, I think at my expense, the high panegyrist of the Liturgy. I doubt not your attachment to it. But who most consistently displays a sacred regard for this invaluable ritual? The use of the Book of Common Prayer, and of nothing but that book, is bound upon us by our ordination vows and by the canons. You use this Liturgy, as it is *prescribed*, in your church edifice; but when you assemble your congregation in what is called your lecture-room, you abbreviate the Liturgy *ad libitum*, and use extemporaneous prayer. I judge not your conscience in this matter. But the individual who addresses you uses the Liturgy, the whole Liturgy, and nothing but the Liturgy. May I not ask, who evidences the most consistent attachment to it? The length of the service with you is no difficulty, for you think yourself at liberty, when you judge proper, to abridge it.

I think you have not done me justice before the English public, and that portion of the American community who may not be in possession of all the facts of the case. But, Reverend and dear Sir, it will require stronger acts than these, and often repeated, to extinguish the feelings of esteem and regard with which I am your friend and brother.

J. H. HOBART.

To Dr. Milnor.

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## POLITICAL RETROSPECT.

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DOMESTIC.—The fine weather at the conclusion of the preceding, and during the present month, has afforded the agricultural interest the twofold opportunity of gathering in the remainder of the harvest, and in a far better state than the most sanguine expectations could have anticipated, and of sowing the seed of the future wheat crop under the most favourable circumstances. The continued moisture of the summer had reduced all, except the sandy soils, to that deplorably wet condition, that the farmer was completely stationary. This change of weather has dried the stiff and tenacious soils sufficiently to enable him to act; and all, except such as are locally

exposed to a superabundance of water, which cannot be carried off, will receive the seed of their intended harvests. We believe the breadth already sown to be very extensive, and if the dry weather lasts a fortnight longer, probably the extent of the wheat and winter-sown crops will be greater than at any former corresponding period, and commenced with the most promising hope of future success.

Of the result of the last harvest, we cannot speak with the same satisfaction. The moisture of the spring and summer on the rich and well-drained soils, produced an abundance of straw; on the cold, and poor, and ill-drained ones, a starvation of growth: each

equally unfavourable to the production of corn. The consequence is a deficient crop. The samples of new wheat which we have seen are many of them fine, but all soft, and unfit for present use. We conceive that necessity alone can have induced any farmer to bring his wheats to the flail in the imperfect state in which they must be found, till hardened by the coming frosts; and we lament to add, that we know of too many instances where this has certainly been the case. The cultivator is now obliged to have recourse to those supplies which ought to furnish his future means, the premature use of which must hereafter be severely felt.

The green food for present consumption is abundant; and the graziers, who are generally possessed of larger capital than the farmers, find it desirable to hold back their cattle to eat the after-grass. Hence the present scanty supply of the market; but this can only temporarily exist. The turnip crop is very far from abundant; and when the grass is consumed, the scarcity of these will compel the grazier to send his stock to market perhaps more freely than is compatible with the future public convenience. Potatoes, on the rich and warm soils, are a great crop; on all others they yield very badly; and this observation applies to Ireland more forcibly than England—the climate of that country is more subject to rain, has had its superabundance, and the result is such as to create alarm for the real wants of the poor and distressed classes of her inhabitants.

The peace of that country is certainly not less disturbed than previous to the passing of those two lamented Acts, which, we were assured, would for ever pacify the turbulent portion of her inhabitants. The agitations of the deluded people, under the influence of their popish and unprincipled leaders, are more violent than ever, and in many parts of the island, midnight murder, fires, and plunder, are only imperfectly restrained by military power, under the direction of very able and active magistrates. The metropolis, under the measures now pursued, presents the appearance of a place occupied by arms during a civil war; the most commanding stations

are filled with troops, whose numbers are increasing, and strong detachments of artillery are posted to support these, if necessary. Leave of absence to officers is denied even for a single day, whilst open declarations of intended attempts on the political relation of that part of the empire, justify these signals of alarm.

FRANCE.—The new King continues to receive acknowledgments from those states which had not previously given them. There does not appear to exist any where, externally, any desire to interfere with the internal affairs of this kingdom.

The new administration has a most difficult course to pursue. For the most part, composed of men of moderate principles, and desirous to procure the peace and prosperity of their country by similar measures, they are opposed by the violent of all parties. To insure the return of deputies of their own principles to the numerous vacancies in the chamber, is the object now ardently pursued by all.

The military tendency of the measures now adopted by the French Government, demand the serious attention of their neighbours. With the most open and avowed declarations of the pacificacy of their intentions, they are making such preparatory regulations as must place them in the most formidable position, unless similar ones are resorted to by their neighbours, and which would make all Europe a body of military governments. The national guard, or militia, is already extended to the number of fourteen hundred thousand men, enrolled. Of these, five hundred thousand have received their arms and accoutrements. When the necessary equipments are provided, the whole of this immense body, perfectly organized and partially disciplined, can be called out at a few hours' notice. Their commissioned officers are appointed by the King, and when on duty they receive the same pay and rations as the troops of the line. The last-named have also received an addition of one hundred and fifty thousand recruits. France now only wants a popular military chief to make her the arbitress of continental Europe.

A very large portion of the army at

Algiers is already withdrawn. Only about ten thousand men remain to keep possession, till the question of its maintenance or abandonment is finally determined.

The Chamber of Deputies have presented an accusation of treason against the ex-ministers who signed the Ordinances of the 29th of July last. These are M. M. de Polignac, de Peyronnet, Chantzeloutze, de Guernon Ranville, d'Hausez, Capelle, and de Montbel. The popular feeling against these men is very strong, and also violently directed against a projet of law now brought forward for the abolition of death as a legal punishment, and which, if carried into effect, would save their lives.

**CENTRAL EUROPE.**—The turbulent and excited feelings which have for some months past harassed this portion of the continent, continue to disturb it, though not with equal violence. An ill-conducted attempt to occupy Brussels by force failed, and the failure gave a temporary encouragement to the rebellious party, which threatened very serious consequences. Several strong places in Belgium surrendered themselves, or were betrayed into the power of the insurgents, but these have not produced a result likely long to prevent the conclusion we anticipated in our last Retrospect. The misery of a mob government has been so severely felt by all the better classes, and the wants arising from the interruption of all business and employment by the labouring ones, that the same disposition which prevailed when we last compiled our record is now again at work to lead, if possible, to an adjustment of differences; and we believe with greater hope of success, because arising from a severer trial of the evils of anarchy and democracy.

In Germany the Princes have generally shewn an inclination to meet the wishes of their subjects, who have in their turn manifested a disposition to be satisfied with moderate measures of improvement. The Duke of Brunswick has nominated his brother, Prince William, his Vicegerent, without hinting at any intention of resuming the reins of government. The nomination has given his subjects the most cordial satisfaction.

Austria continues to pour her troops into Italy, to the great discontent and dissatisfaction of the governments of that country, Naples alone excepted. Even the Papal power is strongly opposed to it. The measure is entirely one of military occupation and oppression.

**THE PENINSULA.**—The severe exercise of authority sustained, and often administered, by ecclesiastical persons, where the spiritual power is mighty and undivided, have hitherto prevented any great expression of hostility to the tyrannical measures which have so long oppressed these countries. In Portugal the arrests, and deportations to fortresses in Africa of the arrested, continue; nor are females exempted from a share of these sufferings. On one night one hundred and fifty ladies were conveyed to prison, suspected of being attached to the cause of the Queen, Maria da Gloria. That much discontent prevails is well known, and will probably soon be evident. On the 14th, the little army of the Constitutionalists, about seven thousand strong, entered Spain and occupied the small village of Udache; they are led by General Valdez.

**TURKEY.**—The same indefatigable attention to every means of giving strength or consistency to the government continues to employ the Sultan. His power, so often only nominal with his predecessors, is really felt through the remains of his dominions. The Albanians on one side are submitting to his rule, and the Pasha of Egypt on the other, whose situation makes him really independent, is equally, though voluntarily, under his control. In the mean time the augmentation of the disciplined army, and the improvement of the revenue, are so successfully pursued, that his Sublime Highness may confidently expect to be soon in a position to exact by force, if necessary, what is now yielded by good-will.

**JAMAICA** has been visited by a severe hurricane. The damage done to the buildings, particularly the military hospital and barracks, and to the forward canes, is very great. The loss of human life has been less than usually occurs under such circumstances.

## ECCLESIASTICAL INTELLIGENCE.

## CLERICAL APPOINTMENTS.

Name.	Appointment.
Clayton, Augustus Philip ....	Domestic Chapl. to Lord Viscount Melbourne.
Cooper, Mark .....	Second Mast. of Islington Proprietary Grammar School.
Kerby, R. W. ....	Head Mast. of Wymondham Grammar School, Norfolk.
Randall, Moses .....	Chapl. to Manchester Coll. Ch.
Ripley, Luke .....	Second Mast. of Durham Grammar School.
Sterky, F. M. ....	Domestic Chapl. to the Duke of Cambridge.
Townsend, William L. ....	Domestic Chapl. to the Right Hon. the Earl of Craven.
Tyrwhitt, J. Bradshaw .....	Dom. Chapl. to the Rt. Hon. Lord Belhaven and Stenton.
Tyrwhitt, Thomas .....	Domestic Chapl. to the Earl of Stirling.
White, William .....	Head Mast. of Grammar School at Wolverhampton.
Wray, Cecil D. ....	Fell. of Coll. Ch. of Manchester.
Wyatt, William .....	Domestic Chapl. to the Marquis of Londonderry.

## PREFERMENTS.

The King has been pleased to order a *congé d'élire* to the Dean and Chapter of the Cathedral Church of Bangor, empowering them to elect a Bishop of that See, the same being void by the death of Dr. HENRY WILLIAM MAJENDIE, late Bishop thereof; and His Majesty has also been pleased to recommend to the said Dean and Chapter, the Right Reverend Father in God, Dr. CHRISTOPHER BETHEL, now Bishop of Exeter, to be by them elected Bishop of the said See of Bangor.

Name.	Preferment.	County.	Diocese.	Patron.
Ashfield, Charles R.	{ Loddon, V. and Whitton, R. with Thurlton, R.	{ Norfolk Suffolk	{	Norwich Bishop of Ely
Baring, Frederick	{ Abbotstone, R. with Itchin Stoke, V.	{ Hants	Winchest.	Alex. Baring, Esq.
Barlee, William ....	West Chiltonington, R.	Sussex	Chichester.	Earl of Abergavenny
Bellairs, Henry ....	Bedworth, R.	Warwick	Lichfield	Earl of Aylesford
Bosanquet, Edwin ..	Ellisfield, R.	Hants	Winchest.	B. Brocas, Esq.
Colson, John Morton	Linkenholt, R.	Hants	Winchest.	John Crockford, Esq.
Coward, W. ....	Westhoe, C.	Durham	Durham	V. of South Shields
Dew, John Worgan	Halifax, St. James, C.	W. York	York	V. of Halifax
Dewdney, G. ....	{ Fovant, R. to hold by disp. Gussage, St. Michael, R.	{ Wilts Dorset	Sarum Bristol	Earl of Pembroke W. Long, Esq.
Dolphin, John ....	Antingham, St. Mary, R.	Norfolk	Norwich	Lord Suffield
Echalaz, John M. ..	Appleby, R.	Leicester	Lincoln	{ Guardians of George Moore, Esq.
Everest, T. Rowpell	Wickwar, R.	Gloster	Gloster	
Eyre, W. Thomas	{ Padbury, V. to Hillisden, P. C.	{ Bucks	Lincoln	{ Lord Chancellor Christ Ch. Oxford
Fox, Henry ....	{ Allington, P. C. to Pillesden, R.	{ Dorset	Bristol	{ Rev. Henry Fox Rev. G. Raymond
Garbett, John .....	Birmingham, St. George	Warwick	Lichfield	
Holme, J. ....	Low Harrowgate, C.	W. York	York	V. of Pannal
Law, Henry ....	{ Archd. of Wells (and Can. Res. of Cath. Church of Wells and Chanc. of Diocese of Bath and Wells and West Camel, R.	{		{ Bp. of Bath & Wells
Roberson, W. H. M. .	{ to Yeovilton, R. Tytherington, V.	{ Somers. B. & Wells Gloster	Gloster	T. Hardwick, Esq.

Name.	Preferment.	County.	Diocese.	Patron.
Robinson, John ..	{ York, St. Dennis in Walmgate, R. with St. George & Na- bourn, V.	{ York	York	George Palmer, Esq.
Sandys, Sir E. W. ..	Winstone, R.	Gloster	Gloster	Sir E. B. Sandys, Bt.
Shirley, James....	{ Frettenham, R. with Stanninghall, R.	{ Norfolk	Norwich	Lord Suffield
Shuttleworth, E. ..	Chorley, St. George, C.	Lancaster	Chester	R. of Chorley
Sibley, Joseph ....	Enstone, V.	Oxford	Oxford	Rt. Hon. Lord Dillon
Trye, C. Brandon ..	Leckhampton, R.	Gloster	Gloster	C. N. Trye, Esq.
Tyrwhitt, Thomas .	{ Preb. in Cath. Church of Sarum to Turnworth, V. and Winterbourne Whit- church, V.	{ Dorset	Bristol	{ Bishop of Sarum
Vale, B. ....	Stoke-on-Trent, St. Peter, C.	Stafford	Lichfield	R. of Stoke-on-Trent
Whitehead, W. B. ..	Preb. in Cath. Church of Wells			Bp. of Bath & Wells
Wilson, Plumpton ..	Ilchester, R.	Somerset	B. & Wells	Bp. of Bath & Wells
Wood, James .....	Willisham, C.	Suffolk	Norwich	Thomas Myers, Esq.

## CLERGYMEN DECEASED.

Benn, Joseph .....	Caton, C.	Lancaster	Chester	V. of Lancaster
Cape, Joseph .....	Udale, R.	Cumb.	Carlisle	Rev. J. Cape
Churchward, W. ..	Goodleigh, R.	Devon	Exeter	Rev. W. Churchward
Connor, John ....	{ Chapl. in Ordinary to His Majesty and Sudbourne, V. with Orford, C.	{ Suffolk	Norwich	The King
Digby, Hon. Robert	{ Coleshill, V. and Sheldon, R.	{ Warwick	Lichfield	Earl Digby
Ethelston, C. W. ...	{ Fell. of Coll. Church of Manchester and Cheetham, C. and Worthingbury, R.	{ Lancas. Flint.	{ Chester	{ Rev. C. W. Ethelston John Threfall, Esq.
Evans, Thomas ..	{ Chillington, P. C. & Seavington, St. Mary, P. C.	{ Somers.	B. & Wells	Earl Poulett
Gottwaltz, Francis ..	Coughton, V.	Warwick	Worcester	{ Sir C. Throckmor- ton, Bart.
Jeffries, Richard....	Throcking, R.	Herts	Lincoln	Mrs. Elwes
Lockwood, J. C. ...	{ Coulsdon, R. and Croydon, V.	{ Surrey	{ Winch. Cant.	{ Abp. of Canterb.
Parry, D. C. ....	{ Ashchurch, C. and Kimmerton, V.	{ Gloster	Gloster	{ John Parsons, Esq. May, & Corp. Gloster
Peake, George ....	Aston Birmingham, V.	Warwick	Lichfield	Rev. G. Peake
Roche, N. D.D. ..	{ Preb. in Coll. Church of Brecon and Talbenny, R. and Tenby, R.	{ Pembroke	St. Dav.	{ Bp. of St. David's Sir W. Owen, Bart. The King
Roderick, David ....	Choulsbury, C.	Bucks	Lincoln	Trust. of Mr. Neale
Scott, John .....	Syston, V.	Lincoln	Lincoln	Sir J. H. Thorold, Bt.
Stanton, William ..	Moulton, V.	Northam.	Peterboro'	Miss Mostyn
Whalley, R. T. ..	{ Preb. in Cath. Church of Wells and Ilchester, R. and Yeovilton, R.	{ Somerset	B. & Wells	{ Bp. of Bath & Wells

We record, with deep regret, the severe loss which the Church in the United States has recently sustained, by the death of the Right Rev. JOHN HENRY HOBART, Bishop of New-York, which took place at Auburn, in the central part of that diocese, 350 miles from the capital, on Sunday the 12th of September. He was upon his visitation, and had officiated at the place above-mentioned on the 2d; when he was seized with a bilious fever, under which he gradually sunk, worn out, not by age, but by incessant toil both of body and mind, in the various functions attached to his important station. He entered the Christian ministry in or about the year 1799, when he appears registered as a Deacon officiating at Christ Church, New Jersey; and in the same year had



the honour conferred upon him of being appointed Secretary to the House of Bishops, at the triennial Convention of the United States Episcopal Church, then held in the city of Philadelphia. Having transferred his pastoral labours to the State of New-York, and been appointed one of the assistant Ministers of Trinity Church in that city, he was chosen one of the Clerical Deputies to the Church Convention in 1801; and, from the trusts confided to him by that assembly, was evidently looked up to at this early period of his ministry, as one of its ablest members. He was admitted to the degree of Doctor in Divinity in 1808; and, having been chosen coadjutor to Bishop Provost, of New-York, in 1811, was consecrated on the 29th of May in that year, and in 1815, succeeded to the sole government of the diocese. He had already, before his elevation to the Episcopate, distinguished himself by his *Apology for Apostolical Order*, published in 1807—a work in which the argument in defence of Episcopacy is unanswerably stated, in as condensed and at the same time perspicuous a form as it has ever been exhibited. But from the moment of his contracting that high responsibility his labours have been almost past belief. Besides continuing the indefatigable Rector of Trinity Church, engaging annually in extensive visitations, and actively superintending the concerns of various Church Societies, established for the purpose of diffusing its pure Christian principles amongst its members of all ages and degrees, and of extending its pale into the remotest corners of the vast district committed to his superintendence; there is scarcely a department of Theology to which he has not contributed; as his *Manuals of Devotion*, both public and private—his *Catechetical and Pastoral Treatises*—his enlarged edition of the *Christian Knowledge Society's Bible*—together with his *Discourses*, both single and collected, most amply testify. At the commencement of his Episcopal course his diocese did not contain fifty congregations of his own communion; at the close of it, considerably above double that number are his splendid epistle of commendation, written not with ink, but with the Spirit of the living God, on the fleshy tables of the heart of an affectionate and deeply afflicted people.

## UNIVERSITY INTELLIGENCE.

### OXFORD.

The Rev. Dr. Jones, Rector of Exeter College, has been the third time nominated and admitted Vice-Chancellor, by letters from the Chancellor of the University, and approved by Convocation.

The new Vice-Chancellor has nominated as his Pro-Vice-Chancellors, the following gentlemen:—

The Rev. Dr. Hall, Master of Pembroke Coll.

The Rev. Dr. Jenkyns, Master of Balliol Coll.

The Rev. Dr. Rowley, Master of University Coll.

The Rev. Dr. Gilbert, Principal of Brasen-nose Coll.

The Rev. Henry Rookin, M. A. has been elected Fellow of Queen's College on the Old Foundation.

### DEGREES CONFERRED.

#### DOCTOR IN DIVINITY.

Rev. Benjamin Saunders Claxson, Worcester Coll.

#### BACHELOR AND DOCTOR IN DIVINITY, By accumulation.

Rev. Wm. Davison Thring, Wadham Coll.

#### DOCTOR IN CIVIL LAW.

William Rosser Williams, B. C. L. Michel Fellow of Queen's Coll., and one of the Law-Fellows on Mr. Viner's foundation.

#### MASTERS OF ARTS.

Rev. Wm. Marsh, Magdalen Hall.

Rev. H. Sanders, Student of Christ Church.

C. Lushington, Student of Christ Church.

Rev. Walter Lucas Brown, Student of Christ Church.

Rev. Jacob Jos. Marsham, Christ Church.

Rev. Richard Lane Freer, Christ Church.

John Edward Jackson, Brasen-nose Coll.

Rev. George Leigh, Brasen-nose Coll.

Rev. Joseph Birchall, Brasen-nose Coll.

Charles Neate, Fellow of Oriel Coll.

Hungerford Hoskyns, Oriel Coll.

#### BACHELORS OF ARTS.

Thos. Jas. Agar Robartes, Christ Church, Grand Compounder.

Edward Power, Magdalen Hall.

William Worsley, Magdalen Hall.

John Welstead Sharpe Powell, St. Edmund Hall.

Herbert Randolph, Scholar of Balliol Coll.

Fred. Belson, Scholar of University Coll.

John Tighe Wells, University Coll.

James Frederick Crouch, Scholar of Corpus Christi Coll.

Thomas Garnier, Worcester Coll.  
 Alex. C. Streatfield, St. John's Coll.  
 Wm. H. B. Stocker, St. John's Coll.  
 Edward Cockey, Scholar of Wadham Coll.  
 Robt. John Rolles, Fellow of New Coll.  
 Chas. Henville Bayly, Fellow of New Coll.  
 Newton B. Young, Fellow of New Coll.  
 Samuel Lysons, Exeter Coll.  
 Horatio Dudding, Exeter Coll.

The following noblemen have been admitted of Christ Church :—  
 Lord Visc. Alford, son of Earl Brownlow.  
 Lord Visc. Alexander, son of the Earl of Caledon.  
 Earl of Hillsborough, son of the Marquis of Downshire.

## CAMBRIDGE.

## ELECTIONS.

The Caput for the ensuing year are :  
 The Vice-Chancellor.  
 Rev. M. Davy, D. D. Caius Coll. *Divinity*.  
 Rev. J. W. Geldart, LL. D. Trinity Hall, *Law*.  
 Rev. W. Clark, M.D. Trinity Coll. *Physic*.  
 Rev. F. Henson, B. D. Sidney Coll. *Sen. Regent*.  
 Rev. G. O. Townshend, M. A. King's Coll. *Sen. Non Reg.*

## PROCTORS.

Jas. C. Bernard, Esq. M.A. King's Coll.  
 Rev. C. H. Gooch, M.A. Corpus Christi Coll.

## MODERATORS.

James Challis, Esq. M.A. Trinity Coll.  
 Rev. Jas. Bowstead, M.A. Corpus Christi Coll.

## SCRUTATORS.

Rev. A. J. Carrighan, B.D. St. John's Coll.  
 Rev. Charles Smith, B. D. St. Peter's Coll.

## TAXORS.

Rev. Joseph Cape, M.A. Clare Hall.  
 Rev. Edward Baines, M.A. Christ Coll.

## MARRIED.

The Rev. John Wickham Griffith, M. A. Michel Fellow of Queen's College, to Maria Louisa, daughter of the Rev. Wm. Bayly, D. D. of New College, and Vicar of Hartbury, Gloucestershire.

At Letcombe Bassett, Berks, (by the Rev. Charles Meredith,) the Rev. Wm. Firth, B. D., Fellow of Corpus Christi College, Rector of Letcombe Bassett, and one of the City Lecturers, to Miss West, of Holywell, in this city.

The Rev. Francis Fulford, Fellow of Exeter College, second son of Baldwin Fulford, Esq., of Great Fulford, Devonshire, to Mary, eldest daughter of Andrew Berkeley Drummond, Esq., of Cadland, Hants.

The following gentlemen, Bachelors of Arts, of Trinity College, have been elected Fellows of that Society :—

John Wordsworth,	W. A. Soames,
E. H. Fitzherbert,	Robert Pashley,
John Raine,	Christ. Wordsworth,
J. Watkins Barnes,	Thos. Henry Steel,
T. Jodrell Phillips,	W. Lloyd Birkbeck.

John Halsey Law, Scholar of King's College, has been elected Fellow of that Society.

## DEGREES CONFERRED.

## BACHELORS OF ARTS.

Charles Chapman, Fell. of King's Coll.  
 H. E. F. Vallancey, Fell. of King's Coll.  
 George Perry, Trinity Coll.  
 Samuel Longhurst, Queen's Coll.  
 John Bridges Kenrick, Jesus Coll.

## MARRIED.

At St. James's Church, London (by the Rev. Richard Crawley, Vicar of Steeple Ashton, Wilts), the Rev. John Griffith, B. D. Fellow of Emmanuel College, and Prebendary of Rochester, to Mary Elizabeth, only daughter of the Rev. James Barker, of Hildersham Hall, Cambridgeshire.

## NOTICES TO CORRESPONDENTS.

The criticism on Gen. iv. 26, already in types, is unavoidably postponed.

We repeat our acknowledgments to "H. T." A similar suggestion has been offered by "P. H." who will oblige us by transmitting the promised list, &c.

"E. B." and "G. M." will find their communications, of which we are unable to avail ourselves, at our publishers'.

"U. Y." and "W." are under consideration.

Want of room must be our excuse for the non-appearance of several interesting communications.